

Friends of Allah

and

**Monotheism (Tawhid:
oneness and Uniqueness
of Allah)**

Juristic and Intellectual Evidence



Revised by:

Abd Al-Rahman Ali Al-Saughher

Former Director of

**The Islamic Propagation and
Guidance in Al Kharj(KSA)**

Mohammed bin Munawir Al-Hanini

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**In the name of Allah, the all-merciful,
the all-compassionate**

Praise be to Allah alone, and peace
be upon His messenger
Muhammad, his family, his
companions and those who
righteously follow him until the
Day of Judgment.

I witnessed reading this book
which shows ⁽¹⁾Millat Abraham,
the religion of Abraham, (peace be
upon him) which Allah, the
almighty, commanded His
messenger Muhammad (May

(1) Millat Abraham: Religion of
Abraham, primordial religion

Allah bless him and grant him peace) to embrace and follow. Allah says "And afterward We inspired thee (Muhammad) to Follow the religion of Abraham, as primordial religion. He was not of the idolaters"(Al-Nahl,132).

I found a great correspondence between this book and the conventions of the companions of Prophet Muhammad, the followers and Al-salaf Assaleh (righteous predecessors). I ask Allah, the Almighty, to reward my brother Mohammed bin Mnawer Al-Hanini, the author of this book since there is urgent necessity for

the time being to fight polytheism,
superstitions and⁽²⁾Bid`a.

**May Allah bless our prophet
Muhammad and grant him peace**

Abul-Rahman Bin Ali Al-Suagher
Thu-Hijjah23,1427A.H

(2) Bid`a: Innovation, changing the original teaching of the prophet, something introduced into Islam after the formative period.

**In the name of Allah, the all-merciful,
the all-compassionate**

Preface

Praise be to Allah, whom we ask favor and blessing and we seek His protection from wicked thoughts and wrong deeds. We testify that there is no god worthy of worship except Allah and Muhammad (May Allah bless him and grant him peace) is his servant and messenger.

This book illustrates some facts about friends of Allah and the significance of ⁽³⁾monotheism

(3)Tawhid: is the doctrine of the "Oneness and uniqueness of Allah." This is a central tenet of

(Tawhid) in Allah's orders as well as in the Muslims' sayings and deeds.

The book starts with an investigation of some facts about friends of Allah which matches Allah's saying **"Know, therefore, that there is no god but Allah, and ask forgiveness for the fault"** (Muhammad, 19). The verse starts with negation "no god" before confirmation "but Allah". This negation entails the exclusion of all theistic attributes from gods other than Allah which are attributed by some Muslims to friends of Allah either by sayings,

Islam, upon which all other beliefs and doctrines are based.

deeds or both of them. These theistic attributes are summarized as:

1. Make friends of Allah in stead of Allah
2. Think that a friend of Allah can protect and harm
3. Think that friends of Allah know the invisible(unseen) world
4. Think that sins are forgiven by the intercession with Allah through friends of Allah
5. Think that blessing is realized when invocations take place before a grave of a friend of Allah
6. Argue that erecting graves inside the mosques is not a

heresy since Prophet Muhammad's grave is inside the mosque.

7. Claim that he who says "there is no god but Allah", will never be deemed unbeliever regardless what he does.
8. Say that we do not worship friends of Allah but we seek their intercession with Allah.

The book also presents some essential advice, explanation of polytheism (associating partners with Allah), and monotheism (the doctrine of the "Oneness of God." in Islam), its kinds and merits.

The book presents elaborate discussions about the above issues.

However, I would like to remind the reader with the prophet's saying "If Allah wants to do good to a person; he makes him comprehend the religion", which means that the holy Koran and the ⁽⁴⁾Sunna. The comprehension of the religion helps you know what Allah likes so you strictly follow and what Allah dislikes so you completely avoid.

The greatest grace of God is the human mind as it enables human beings to distinguish between

(4) Sunna: the sayings and the traditions of Prophet Muhammad (May Allah bless him and grant him peace) or what he witnessed and approved)

righteousness and wrongdoing on the basis of clear evidence. Those who embrace the clear evidence and build their worships on a firm basis will perceive the profound goals of the messengers' mission. Accordingly, they will pay priority to God's approval rather than people's since they know that their salvation and happiness are associated with Allah's approval and people's anger is temporal and ephemeral. Those who refrain from God's commands and follow the inclinations of people without clear evidence based on the holly Koran or Sunna, will not find any excuse acceptable by Allah on the Day of judgment.

Praise be to Allah alone, and peace
be upon His messenger
Muhammad, his family,
companions and those who
righteously follow him until the
day of judgment.

Mohammed bin Mnawer Al-Hanini

In the Name of Allah, Most Gracious,
Most Merciful

**Friends of Allah and
Monotheism (Tawhid:
The Doctrine of the
"Oneness and Uniqueness
of God." in Islam)**

Praise be to Allah, and peace be up
on His messenger:

Allah, the Almighty, says in the
holy Koran **"Behold! Verily on
the friends of Allah there is no
fear, nor shall they grieve; those
who believe and (constantly)
guard against evil"** (Yunus, 62,
63). Allah, the Almighty, also says
**" Allah is the protector of those
who have faith: from the depths
of darkness He will lead them**

forth into light"(Al Baqarah, 257). These verses show the genuine characteristics of friends of Allah who believe in Allah, follow His messenger (Muhammad) and fear Allah through obeying his orders and avoiding his prohibitions. The messenger, Muhammad, (May Allah bless him and grant him peace) said: Allah the Almighty has said: "Whoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory (voluntary) acts of

worship so that I shall love him.....". These qualities of friends of Allah are extremely associated with their righteous deeds. But the question that may arise now is, is friendship of Allah exclusive to those true believers or is it broader? The two verses above refer to genuine friends of Allah who have achieved this rank because of their righteous deeds whereas there is a general friendship of Allah to all the followers of messengers (The nation of acceptance of Islam). The general friendship of Allah includes three types of people as Allah, the Almighty, says **"Then We have given the Book for inheritance to such of Our**

servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace" (Fatir, 32). The verse includes three classes as follows: First, people who wrong their souls by committing sins and wrongdoing but not polytheism (associating partners with Allah). Secondly, people who perform obligatory acts and avoid unlawful acts. Finally, people who rush to good deeds so they are very close to Allah and they are intended in the first verse. But, do the holy Koran and the Sunna of Muhammad (May Allah bless him

and grant him peace) include any reference which entails resorting to friends of Allah for intercession? Does the holy Koran include any reference that permits us to invoke friends of Allah instead of Allah during the time of hardships?

We will answer these questions on the basis of clear evidence from the holy Koran and the Sunna (the sayings and the traditions of Prophet Muhammad (May Allah bless him and grant him peace) or what he witnessed and approved). This will lead the reader to absolute truth which will grant him clear conscience in life. The controversial issues regarding friends of Allah need the following explanations.

First: Friends of Allah

Allah, the Almighty, says "The Believers, men and women, are protectors, one of another: they enjoin what is just and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise" (Al Touba, 71). The verse states that the believers protect and support each other as it is mentioned in ⁽⁵⁾Sahihan "Believers are to one another like a building whose parts

(5) Sahihan: The two sahih collections of al-bukhari and muslim

support one other". (Bukhari, Muslim). Allah's Messenger (may Allah bless him and grant him peace) also says "the similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever" (Ibn Kather). This sense of responsibility among Muslims lies within their capacity such as defending those who are oppressed, helping the poor and fighting the enemies. However, Allah, the Almighty, is the protector of all believers as He says **"Allah is the protector of those who have faith: from the depths of darkness He will lead**

them forth into light" (Al Baqarah, 257). Only Allah protects and safeguards the believers. He bestows them protection, success and preservation. None other than Allah, the Almighty, the believers can resort to in case of inflictions and disasters. Allah, the Almighty, says "Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper" (Al Baqarah, 107). He also says "Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper" (AL Touba, 116). Nobody can take a protector rather than

Allah. Furthermore, Allah, the Almighty, scolds those who set protectors other than him "The parable of those who take protectors other than Allah is that of the Spider, who builds (to itself) a house; but truly the flimsiest of houses is the Spider's house; if they but knew" (Al Ankabut, 41). Allah portrays those who take protectors other than him like the house of spider which is extremely weak. None can grant protection to himself or to others since all creatures are mortal.

Second: Fallacy about Friends of Allah

Some Muslims believe in the fallacy that friends of Allah can fulfill the needs of people by bringing benefits and preventing harm even if they are dead. Allah, the Almighty, refutes these allegations in the holy Koran "He merges Night into Day, and He merges Day into Night, and He has subjected the sun and the moon (to His Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power. If ye invoke them, they will not listen to your call,

and if they were to listen, they cannot answer your (prayer). On the Day of Judgment they will reject your "Partnership." And none, (O man!) can tell thee (the Truth) like the one who is acquainted with all things" (Fatir, 13, 14). Only Allah, the Almighty, can bring benefits and prevent harm because he is the true owner and creator of the world. However, those who are being worshipped instead of Allah do not own even a date pit. Those who are invoked instead of Allah, the Almighty, can not hear invocations. Even if they heard, they would not respond. In addition, they will relinquish all their followers on the Day of

Judgment [the plain explanation]. Allah, the Almighty, says "Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) Allah." Say: "Do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with Light?" Or do they assign to Allah partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "Allah is the Creator of all things: He is the One, the Supreme and Irresistible" (Al Ra'ed, 16). Oh Muhammad! Tell

those who associate partners with Allah, the Almighty: it is your testimony that Allah is the creator and the sustainer. Then, tell them the partners you take (for worship) rather than Allah are not capable of causing benefit or harm for themselves, [the plain explanation].

The distinction between truth and fallacy is so obvious and it is similar to the distinction between those who are blind and insightful. So how do they get confused between the creator and the creatures? Allah, the Almighty, says **"Say: "Allah knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth:**

how clearly He sees, how finely He hears (everything)! they have no protector other than Him; nor does He share His Command with any person whatsoever" (Al Kahf, 26). There are so many verses that assure the fact that there is no protector but Allah. These verses are so clear and do not need any explanation as they can be easily understood by scholars and common people (Ibn Kather explanation).

Third: Knowledge of Invisible (unseen) World

When the living people invoke the dead people and ask them for assistance (bringing benefit or preventing harm), it implies that the invokers of the dead people

believe that the dead people know the invisible world and hear whoever invokes. However, only Allah, the Almighty, has absolute knowledge about the invisible world. Allah, the Almighty, says **"Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment)"** (Al Naml, 65). He also says **"With Him are the keys of the Unseen, the treasures that none knoweth but He"** (Al An'am, 59). He also says **"Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have**

touched me: I am but a warner, and a bringer of glad tidings to those who have faith" (Al A'raf, 188). The verse orders Prophet Muhammad (May Allah bless him and grant him peace) to declare that Allah, the Almighty, enjoys unique attributes which He shares nobody even Muhammad (May Allah bless him and grant him peace) whom the closest and most beloved by Allah. For instance, none of the human beings (creatures) can know any thing about the invisible (unseen) world even messengers and friends of Allah.

Whoever claims that he receives revelation or the person whom he follows receives revelation or

knows the invisible world, he actually claims prophecy for himself or for the person he follows whether he declares it or not. Allah, the Almighty, says **"He (alone) knows the Unseen, nor does He make anyone acquainted with His Mysteries; "Except a Messenger whom He has chosen: and then he makes a band of watchers march before him and behind him (Al Jinn, 26, 27).** Revelation is conclusive to prophets since Allah, the Almighty, may reveal some mysteries to the prophets to prove their miracles and their prophecy. However, Muhammad (May Allah bless him and grant him peace) is the last prophet and messenger.

Allah, the Almighty, says **"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things"** (Al-Ahzab, 40). It was narrated by Abu Umama that he heard Prophet Muhammad (May Allah bless him and grant him peace) saying "There is no prophet after me and there is no nation after you, so worship your Lord".

Fourth: Sins Forgiving

Those who seek intercession through friends of Allah claim that friends of Allah enjoy a special rank granted by Allah so they seek their intercession to get rid of sins. This claim is refuted on basis of

two reasons. First of all, Allah, the Almighty, said in the holy Koran that sins are forgiven through repentance, faith and good deeds. Allah, the Almighty, says "But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance"(Ta-Ha, 82). Allah, the Almighty, also says "Unless he repents, believes and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful" (Al Furqan, 70). Allah, the Almighty, is so generous that he not only forgives evil deeds but he also changes them into good deeds.

Allah, the Almighty, says "Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven " (Al-Anfal, 38). Allah, the Almighty, promises unbelievers that if they renounce their unbelief, Allah will forgive them. However, the Muslim who testifies that there is no god but Allah has a priority of forgiveness if he commits some sins then repents. Abu Huraira narrated that when the verse "And admonish thy nearest kinsmen" (Ash-Shu'araa, 214) was revealed, the Prophet (May Allah bless him and grant him peace) said, "O Bani (tribe of) Abd Munaf! Buy yourselves from Allah; O Bani (tribe of) Abdul-Muttalib! Buy

yourselves from Allah; O mother of Az-Zubair bin Al-Awwam, the aunt of Allah's Apostle, and O Fatima daughter of Muhammad! Buy yourselves from Allah, for I cannot defend you before" Allah. You (both) can ask me from my property as much as you like".

This is a remarkable declaration by the Prophet Muhammad (May Allah bless him and grant him peace) that he can not protect anybody sinful from God's punishment although he is the dearest to Allah. It is very important to emphasize that the kinship with the prophet Muhammad (May Allah bless him and grant him peace) never works unless it is accompanied with

genuine faith and good deeds. The believer must get closer to Allah through good deeds without any intermediary as Allah, the Almighty, says "That man can have nothing but what he strives for; that (the fruit of) his striving will soon come in sight; Then will he be rewarded with a reward complete" (An-Najim, 39, 40, 41). The messenger of Allah (May Allah bless him and grant him peace) says in Hadeith Al Qudsi: Allah the Almighty said: "O son of Adam, if you were to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it".

The second reason is related to the fallacy of the old generations who said that they worshipped friends of Allah to get closer to Allah, the Almighty. Allah, the Almighty, refutes this allegation and states that he who worships other than Allah would associate partners with God. He says "They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah" (Yunis,18). Allah, the Almighty, completes the verse " Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth? Glory to Him! and far is He above the partners they ascribe (to Him)"

(Yunis,18). Allah, the Almighty, emphasizes the fact that he who associates partners with Allah such as prophets, friends of Allah and whatsoever will absolutely fall in ⁽⁶⁾Shirk (disbelief). Allah, the Almighty, also says "Is it not to Allah that sincere devotion is due? But those who take for protectors others than Allah (say): "We only serve them in order that they may bring us nearer to Allah"(Al -Zumar, 3).Allah, the Almighty, completes this verse " Truly Allah will judge between them in that wherein they differ. But Allah

(6)Shirk: (disbelief: associating partners with Allah)

guides not such as are false and ungrateful" (Al -Zumar, 3). Glorified is Allah who asserts that any worship, invocation, fear and appeal for partners beside Him are absolutely disbelief (The True Creed by Bin Baz).

Fifth: Invocation

1. **Definition:** Ibnal-qayyim (hadith scholar) defines invocation as asking Allah to give benefits and remove harm.
2. **Merits:** Allah, the Almighty, says **"Say (to the Rejecters): "My Lord is not uneasy because of you if ye call not on Him: but ye have indeed rejected (Him), and soon will come the**

inevitable(punishment)!"

(Al-Furqan, 77). Allah also says "And your Lord says:

"Call on Me; I will answer your (Prayer)"(Gafir, 60).

Prophet Muhammad (May Allah bless him and grant him peace) said that

"invocation is worship"(verified by Al-

Albani). The prophet also said: 'There is nothing dear to Allah like invocation"

(accepted by Al-Albani).

The prophet (May Allah bless him and grant him peace) said "Young man, I

shall teach you some words (of advice): Be mindful of Allah, and Allah will protect

you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah, (narrated by Termithi).

3. He who invokes other than Allah, the Almighty, and asks him in the attributes of Allah, he actually glorifies another god. Allah, the Almighty, says **"And the places of worship are for Allah (alone): so invoke not anyone along with Allah"** (Al-Jinn, 18). Allah also says **"If anyone invokes, besides Allah, any other god, he has no authority therefor; and his reckoning will be**

only with his Lord! And verily the Unbelievers will fail to win through!" (Al-Muninun, 117).

4. Invocation indicates reliance and unshakeable trust in Allah. Allah, the Almighty, says **"Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the Faithful (ever) put their trust"** (Al-Immran, 122). Genuine reliance and trust in Allah appear during disasters and afflictions. Inflicted people trust Allah and rely on Him because He can save them.

5. Invocation for bringing benefits or preventing harm is a attribute of Allah, the Almighty, who says "When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way" (Al-Baqarah, 186). He also says "And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell, in

humiliation!" (Gafir, 60). Allah also says "Saying, Ask forgiveness from your Lord; for He is Oft-Forgiving; "He will send rain to you in abundance; "Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water) (Nuh, 10-13). Allah also says " If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book

for their misdeeds" (Al Araf, 96). The verse states that if the people of towns believed the messengers of Allah, followed what they were ordered and avoided what they were prohibited, Allah, the Almighty, would open all doors of benefits and blessings for them [the plain explanation]. The prophet (May Allah bless him and grant him peace) said "If you truly trust Allah and depend on Him, He will bestow you sustenance like birds which depart hungry and come back full".

Sixth: Fallacy of the Prophet's Burial

Those who intend graves for worship have a satanic fallacy that Prophet Muhammad (May Allah bless him and grant him peace) was buried in the mosque. It is worth mentioning that when Prophet Muhammad (May Allah bless him and grant him peace) passed away, he was buried in Aisha's chamber "may Allah be pleased with her" which was located (in addition to his wives' chambers) in the east area outside the mosque. None of these chambers were inside the mosque. This situation extended for a long period of time till the end of the era of the prophet's companions.

When the Caliphate of Al-waleed Bin Abed Al-Malek started, the mosque was expanded and the chambers became a part of the mosque. Al-Waleed, the Caliph, wrote a letter to his governor in al Madina (Amr bin Abdel Aziz) to buy the chambers of the prophet's wives from their owners who inherited them as the prophet's wives were dead then. Amr bin Abdel Aziz (The governor of al Madina) bought all the chambers, destroyed them (except Aisha chamber where the prophet's grave is located) and annexed them to the mosque. Aisha's chamber remained closed and nobody could enter to pray or invoke in front of

the grave (A collection of fatwas , 323,27) .

Seventh: The Truth about "There is no god but Allah"
Worshippers of graves present a fallacious statement that he who says "there is no god but Allah" would guarantee paradise and would not disbelieve in Allah regardless what he does. Abdullah Al-Babtein, the famous scholar, was asked about: (1) the meaning of "there is no god but Allah", (2) He who says it but not renounce associating partners with Allah and (3) He who says it but invoke prophets or friends of Allah. He answers that linguists, the scholars of explanation of the meanings of the Koran and

scholars of Islamic jurisprudence, unanimously agree that "deity" means 'what is worshipped' and it implies "worship". Some scholars define 'worship' as "what the Islamic jurisprudence imposes without being conventionally established or rationally justified". The prominent explanation of 'worship' is 'obedience' which implies doing whatever imposed (compulsory, recommended) and leaving whatever is prohibited (unlawful, disapproved but not prohibited). Accordingly, he who performs any kind of worship such as invocation, prostration, slaughter and vow for other than Almighty Allah, is considered disbeliever. The meaning of

"there is no god but Allah" implies renouncing any worship besides Allah. So Muslims must renounce the worship of gods besides Allah, the Almighty, who says **"Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things"** (Al-Baqarah, 256). Prophet Muhammad (May Allah bless him and grant him peace) says: He who professed that there is no god but Allah and made a denial of everything which the people worship beside Allah, his property and blood became

inviolable, and their affairs rest with Allah [Related by Muslim]. The prophet highlights the denial of everything which the people worship beside Allah because this fact is strongly implied in "there is no god but Allah'.

We can conclude that he who says "there is no god but Allah' but he associates god with Allah such as invoking the dead, appealing for the dead to fulfill needs and prevent disasters, slaughtering and vowing for the dead is certainly a disbeliever. Allah, the Almighty, never forgives associating gods besides him. However, he who associates gods with Allah will never go to paradise, instead he will be perpetuated in hell (Useful

Words on the Disbelief, Al-Babtein, 161).

The word of monotheism (oneness and uniqueness of Allah) is "there is no god but Allah and it is the base of Islam. It is actually the dividing point between Islam and non-Islam. This word is the pivot of the three heavenly religions (Judaism, Christianity and Islam) and it is the core of worship as Allah, the Almighty, says " **Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me**"(Al-Anbiyaa, 25). Nonetheless, some people may claim that they do not worship friends of Allah. But they go

around their graves; appeal for them and seek their intercession with Allah simply because friends of Allah are pious people who enjoy a high rank before Allah. Allah, the Almighty, says "And ye have no good thing but is from Allah; and moreover, when ye are touched by distress, unto Him ye cry with groans" (Al-Nahl, 53). All benefits that human beings enjoy such as good health, wealth, children and security are all from Allah alone. Those who seek intercession with Allah through friends of Allah surely ask Allah (during worship like prayers and pilgrimage) to grant them good health, heal their patients, bless their children and give them

happiness now and hereafter. So if those people truly trusted Allah, they would not resort to anybody else especially Allah alone is the real owner of all benefits that those people ask in their prayers and pilgrimage. The benefits they ask Allah, are the same they ask the dead either at graves or anywhere else. They associate the dead with Allah so that their sayings and deeds will testify that they worship the dead people in the graves and invoke them in the same way they invoke Allah during their worship. Accordingly, he who devotes any worship not to Allah; he actually associates gods with Allah which represents the greatest sin. Allah, the Almighty, says "Allah

forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed" (Al-Nisaa, 48). Associating partners with Allah will certainly ruin all good deeds as Allah says " But it has already been revealed to thee, - as it was to those before thee - "If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)" (Az-Zunar, 65).

Worship must be solely devoted to Allah, the Almighty, who says "I have only created Jinns and

men, that they may serve Me" (Al-Thariyat,56). Allah also says **"Thy Lord hath decreed that ye worship none but Him"** (Al-Israa, 23). Those who appeal to the dead and ask them for help during afflictions and disasters whether near their graves or anywhere else, associate the dead (partners) besides Allah since what they appeal to and ask for is conclusive to Allah (the creator) but not to creatures. Allah, the Almighty, says **"Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is**

that ye heed!" (Al-Naml, 62). Allah, the Almighty, answers that it is his attribute to respond to the people during the time of hardships remove hardships and make you the inheritors of the earth. However, appealing to partners with Allah contradicts the word of monotheism (oneness and uniqueness of Allah) which is "there is no god but Allah". Allah says **"That is Allah, your Lord! There is no god but He, the Creator of all things; then worship ye Him; and He hath power to dispose of all affairs"** (Al-An'am, 102). The great hadith master, At-Tabarani, narrated in his collection from Thabet Bin Al Dahak who narrated that there was

a hypocrite who used to tease the believers in the Prophet's period. Some believers suggested going to Prophet Muhammad and appealing to him for revealing that hypocrite; the prophet (May Allah bless him and grant him peace) said "never appeal to me but to Allah". He who makes no distinction between Allah (the creator) and people (the creatures) actually associate gods with Allah.

There is a kind of appeal which is permissible when you appeal to people for some issues within human abilities. For instance, it is permissible to appeal to some friends or allies against enemies as Allah, the Almighty, says "**Now the man of his own people**

appealed to him against his foe, and Musa struck him with his fist and made an end of him" (Al-Qasas, 15). We are permitted to appeal to the living people who are capable of hearing and responding, but it is a kind of ignorance to appeal to the dead who can not hear and respond.

Eighth: Intercession

**(Al-Fouzan, Saleh. Vol: 1, P:
237-243)**

It is unlawful to seek intercession with Allah through friends of Allah in the same way people seek intermediaries with the monarchs and leaders. Monarchs and leaders need intermediaries because they ignore plenty of issues about their peoples. On the contrary, Allah,

the Almighty, is omniscient. Allah is completely acquainted with all the issues of the servants; the poor, the needy, the sick, and so forth. Therefore, Allah blesses and assists his servants without any intercession or mediation. Monarchs and leaders may not sympathize with their peoples even they feel their suffering so the intermediaries may entreat and influence the monarchs and leaders to help the people.

There are two types of intercession in the holy Quarn:

Type One: The Unlawful Intercession

The unlawful intercession includes (1) that which is sought from other than Allah, the Almighty, who

solely owns intercession or (2) that which is sought from Allah for those who do not deserve it such as those who disbelieve in Islam or who associate partners with Allah. Allah, the Almighty, says "Warn them of the Day that is (ever) drawing near, when the Hearts will (come) right up to the Throats to choke (them); no intimate friend nor intercessor will the wrong-doers have, who could be listened to" (Gafir,18). Allah also says "Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her,

nor shall anyone be helped (from outside)" (Al-Baqarah, 48).

Type Two: The Lawful Intercession

The lawful intercession must fulfill two conditions: First, it must be sought from Allah, the Almighty. Second, the intercession with Allah must be for those who deserve it; in other words, the believers who commit minor sins (less than associating partners with Allah). Allah says " **Who is there can intercede in His presence except as He permitteth?"** (Al-Baqarah,255). Allah, the Almighty, permits interceders (prophets, angles, friends of Allah) otherwise; they can not do anything without Allah's

permission. Allah also says **"He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (glory)"** (Al- Anbiyaa, 28). The verse shows that intercession occurs for those who are accepted (the believers). Allah, the Almighty, says **"How many so ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him"** (An-Najim, 26). The verse illustrates the two conditions necessary for the lawful intercession. The clause (He

pleases) refers to those who deserve (acceptable for) intercession and they must be believers who bear minor sins. If Allah, the Almighty, permits intercession for them, they will get the benefits of the intercession and consequently their minor sins will be forgiven. It is worth mentioning that intercession must be demanded from Allah alone and worship is intended to him. It is unlawful to seek interceders or intermediaries between Allah, the Almighty, and his servants. Allah, the Almighty, says "And your Lord says: "Call on Me; I will answer your (Prayer)" (Gafir, 60). Prophet Muhammad (May Allah bless him and grant him

peace) says "our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him? ". Accordingly, the channel of communication with Allah, the Almighty, is always open and He is the hearer and responder to prayers. He says "When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when

he calleth on Me" (Al-Baqarah, 186).

The positive intercession includes the following:

1. The major intercession of the prophet Muhammad (peace be upon him) represents ⁽⁷⁾Al-maqamal-mahmud (the highest place in paradise). The prophet Muhammad (May Allah bless him and grant him peace) refers to this intercession when he says "I will be the chief of all the people on the Day of Resurrection. Do you know how Allah will gather the first and

(7) Al-maqamal-mahmud: it is the highest place in paradise granted to the prophet Muhammad and none else.

the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some People will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what

(miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to the Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given. "

2. The Prophet's intercession for the dwellers of paradise to enter paradise.

3. The prophet's intercession for some of the paradise's dwellers to improve their rank in paradise.

4. The prophet's intercession for his uncle (Abu Talib) who helped, supported and defended the prophet Muhammad (May Allah bless him and grant him peace).

5. The intercession for those who belong to the nation of monotheism (Tawhid) but are sentenced to enter hell.

6. The intercession for those who belong to the nation of monotheism (Tawhid) but become

the dweller of hell to get out of hell.

The last two intercessions are not conclusive to Prophet Muhammad. Other prophets, friends of Allah, pious people may intercede and little children may intercede with Allah for their parents. However, this intercession is originated in the approved sayings of the prophet (May Allah bless him and grant him peace).

Intercession is a remarkable topic as there are a lot of misconceptions that distort the people's creeds in the past and at the present. Intercession is neither entirely negative nor entirely positive. It needs many explanations as Allah says "Give this warning to those

in whose (hearts) is the fear that they will be brought (to Judgment) before their Lord; except for Him they will have no protector nor intercessor; that they may guard (against evil)" (Al-An'am, 51). The holy Koran disapproves the intercession which is based on associating partners with Allah, the Almighty. However, the intercession of the sincere, pious and genuine believers which is based on the God's permission is acceptable and permissible. Allah, the Almighty, says "Say: "Call upon other (gods) whom ye fancy, besides Allah: they have no power, - not the weight of an atom - in the heavens or on earth; no (sort of)

share have they therein, nor is any of them a helper to Allah" (Saba,22). Those who might be called for intercession such as angels, friends of Allah and sincere and pious people surely neither possess nor share Allah. Still they can not intercede with Allah for those who associate gods besides Allah and those who appeal to graves. Allah, the Almighty, lets some sincere and pious believers enjoy intercession (for Muslims who bear some minor sins) to reward them for their genuine faith. Prophet Muhammad (May Allah bless him and grant him peace) will enjoy the major intercession to Allah for all

creatures in the Day of Judgment
(Al-Fouzan: Vol: 1, P: 237-243).

Source of Knowledge and Jurisprudence of the Muslim Scholars

The major sources of Islamic knowledge and jurisprudence approved by the Muslim scholars are the holy Koran and the⁽⁸⁾ Sunna. The famous scholar, Bin Al-Qaiym, says " the most honorable science is Monotheism (Tawhid). It is also the most useful

(8) Sunna: the sayings and the traditions of Prophet Muhammad (May Allah bless him and grant him peace) or what he witnessed and approved.

subject to study. No doubt that the holy Koran and the Sunna were received from Prophet Muhammad who is the best of Adam's sons. Muhammad is the infallible person whom all the heavenly books unanimously agreed upon leadership. Muhammad is the most honest man about whom Allah, the Almighty, says **"It is no less than inspiration sent down to him"** (An-Najim,4) .Then, the companions of prophet Muhammad received the holy Koran and the Sunna without any intermediaries and immediately conveyed them to the following generation. The followers applied the straight method as they adhered to the holy Koran and the

Sunna. Next, the scholars of the fourth century after Hijra (A.H) did not hold any bigoted views. Instead, they stuck to the clear evidence and followed the truth. Those scholars unanimously agreed to cling to the holy Koran and the Sunna of prophet Muhammad (May Allah bless him and grant him peace).

Source of Knowledge of Those Who Seek Intercession of Friends of Allah

People who seek intercession of friends of Allah and fulfill some rites next to the graves (such as ⁽⁹⁾)

(9) Sufism: (Islamic mysticism) A particular spiritual approach and lifestyle adopted by some Muslims (known as sufis), rather than a distinct branch of Islam. Sufism (Islamic mysticism) holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an "inward" path of communion with God,

Sufism and ⁽¹⁰⁾Shia) do not have

complementing the Shari'ah, or "outward" religious law.

(10) Shi'a: Muslims attribute themselves to the Qur'an and teachings of Prophet Muhammad, and in contrast to other Sunni Muslims, believe that prophet family, the Ahl al-Bayt, and certain individuals among his descendants, who are known as Imams, have special spiritual and political rule over the community. Shia Muslims further believe that Ali, Muhammad's cousin and son-in-law, was the first of these Imams and was the rightful successor to the prophet

any juristic and religious evidence which justifies their deeds. However, the source of knowledge in Sufism is (A) the revelation and the alleged knowledge of the unseen world of the friends of Allah, and (B) the dreams of the Sufi scholars, their meetings with the dead, their acquaintance with ⁽¹¹⁾Al-lawh al-mahfuz and finally

Muhammad and thus reject the legitimacy of the first three Rashidun caliphs (Abu Bakr, Omar and Othman).

(11)Al-lawh al-mahfuz: The preserved tablet in the unseen which is also referred to as the umm al-kitdb, the place of

their meetings with the ⁽¹²⁾Jinn whom they call the spirituals. All these sources are simply fallacies except their confession that they keep contact with the evil Jinn. Allah, the Almighty, says **"Eat not of (meats) on which Allah's name hath not been pronounced:**

recording what will be; the repository of destiny.

(12)Jinn: A class of creatures is in some ways similar to human beings. Though they are non-physical beings, they possess, like humans, a free will. Thus, they may choose to obey or disobey God's commandments, and will ultimately be held accountable for their actions.

that would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans" (Al-An'am, 121). The allegations that Sufi scholars are inspired and acquainted with the unseen word and Al-lawh al-mahfuz are completely rejected as the knowledge of the invisible (unseen) word is conclusively attributed to Allah, the Almighty. Regarding the dreams of the Sufi scholars, dreams are not reliable and trusted in worships. However, worships such as monotheism (Tawhid) must be based on evidence derived from the Holy Koran, the Sunna of Prophet

Muhammad (May Allah bless him and grant him peace) or ⁽¹³⁾Ijmah. The juristic rules are not built upon dreams, daydreams and tales (Al-Fouzan, Monotheism Explanation: Vol, 1: P, 253).

The First Important Notice

It is acceptable and rational to find misconceptions, fallacies and animosities among peoples but it is unacceptable and irrational to find them between people on the one hand and Allah, the Almighty, who creates and sustains them and his prophet on the other hand. It is the

(13)Ijmah: Consensus, particularly the consensus of the people of knowledge among the Muslims on matters of fiqh.

most awful and dangerous situation to find such animosities and arguments with those who take partners with Allah. Many verses in the holly Koran concentrate on the arguments between Allah, the Almighty, and his prophet Muhammad (May Allah bless him and grant him peace) on the one hand and those who worship fiends of Allah on the other hand. This is a common phenomenon in the past and the present as Allah, the Almighty, says **"When it is said to them: "Follow what Allah hath revealed:" they say: "Nay! we shall follow the ways of our fathers:" what! even though their fathers were void of wisdom and guidance!"** (Al-

Baqarah, 170). Those people have actually left the straight path of Allah, the Almighty, and followed the fallacies of their fathers who have spread lies about Allah. The Sufi scholars have gone astray as they allege that the verses of the holy Koran and the sayings of Prophet Muhammad (May Allah bless him and grant him peace) have got mystic interpretations which nobody knows except them. Furthermore, they have distorted the meaning of some verses which have got explicit meanings such as **"(Allah) Most Gracious is firmly established on the throne (of authority)"** (Ta-Ha, 5). This verse simply means that Allah, the Almighty, has elevated and exalted

in a way that fit his might and greatness. However, they distort this meaning and say that Allah, the Almighty, is present everywhere regardless this place is pure or impure. Allah, the Almighty, says **"There is nothing whatever like unto Him, and He is the One that hears and sees (all things)(Ash-Shura, 11)**. This verse explicitly states that there is nothing (from all creatures) similar or equal to Allah [the plain explanation]. They claim that Allah has subsisted in all creatures (this is a falsehood) including the people, the animals, the honorable, and the mean....etc. Their falsehoods extend to say that friends of Allah administer the

world and control the whole universe. Some Sufis allege that friends of Allah are better than prophets. They divide friendship with Allah into various ranks. First, ⁽¹⁴⁾Ghawth who controls all things in the world. Second, the four ¹⁵Qutbs. Third, the seven ⁽¹⁶⁾Abdal. Finally, the ⁽¹⁷⁾Nujaba.

(14)Ghawth: "Scourer" and "nurturer" who controls all things in the world

(15)Qutbs: The poles of the spiritual hierarchy

(16) (Plural abdal) a gnostic in constant contemplation of Allah, often seen in more than one place at the same time. badl means "substitute". ibn al-'arabi says:

Some Sufis who have adopted extreme views claim that friendship of Allah represents an international network which governs all creatures and they have constitute a council and meet in the cave of ⁽¹⁸⁾Hira every night to

"they are seven. whoever travels from one place and leaves his body in its form so that no one recognises that he has gone, only that one is a badl.

(17) Nujaba : The nobles, part of the spiritual hierarchy

(18) The cave on the outskirts of Makkah where the prophet Muhammad (May Allah bless him and grant him peace), at the age of

consider the destinies. Allah, the Almighty, says **"No just estimate of Allah do they make"** (Al-An'am,91). Extremist Sufis attribute many shortcomings to Allah, the Almighty, as they exclude the glorious qualities of Allah and attribute them to friends of Allah. Some Sufis take fiends of Allah as intermediaries to Allah, the Almighty, and they invoke and entreat them instead of Allah. Allah, refutes and renounces all these allegations " **Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have**

forty, received the first revelations of the Koran.

they a share in the heavens? Bring me a Book (revealed) before this, or any remnant of knowledge (ye may have), if ye are telling the truth!" And who is more astray than one who invokes, besides Allah, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call (to them)? And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!" (Al-Ahqaf, 4, 5, 6). These verses are so straightforward that Allah, the Almighty, defies those who invoke the dead besides him and make them partners with him. Allah, the

Almighty, challenges them to bring any evidence or piece of knowledge that these partners are beneficial or harmful. However, they will bear hostility to each other on the Day of Judgment.

Those who invoke friends of Allah instead of Allah do not believe in ⁽¹⁹⁾Uluhiya (Divinity, divine nature of Allah), ⁽²⁰⁾Rububiya (Lordship, the quality of being a lord) and ²¹Asma' wa-sifat (The names of the attributes of Allah).

(19) Uluhiya: Divinity, divine nature of Allah

(20) Rububiya: Lordship, the quality of being a lord

(21) Asma' wa-sifat: The names of the attributes of Allah

They interpret the verses of the holy Koran on the basis of their desires to prove their allegations. They have never brought any explicit evidence from the Koran or Sunna to prove invoking friends of Allah instead of Allah. They argue and disobey Allah, the Almighty, so they are really the enemies of both Allah and genuine friends of Allah. Allah, the Almighty, describes them as strays **"It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong Path"** (Al-Ahzab,

36). It is a great disobedience to invoke partners besides Allah as Allah says "invoke me" and some Sufis invoke friends of Allah. If the people of ⁽²²⁾Sunna show them the true path based on evidence from the holy Koran and the Sunna, they will treat them as foes. If these groups of Sufis accept advice and adopt rational reasoning, they will find their hostility with Allah, the Almighty. Accordingly, they will either

(22)people of Sunna: The people of the sunna and the community (Ahl as-sunna wa'l-jama`a): all the people who follow the sunna of the prophet and who hold together as a community on that basis.

follow the path of the Koran and the Sunna of prophet Muhammad (May Allah bless him and grant him peace), or stick to their bigoted beliefs and views. The holy Koran must be interpreted without any bigotry as the prophet Muhammad (May Allah bless him and grant him peace) says "the Koran is an argument for or against you"; he also says "He who innovates something in which this matter of ours that is not of it will have it rejected". However, when you read the books of some Sufis, you find a lot of contradictions with the holy Koran, the Sunna and the mind. They read "**Thee do we worship, and Thine aid we seek** "(Al-Fatiha, 5) at the

beginning of each Raka(individual unit) in their prayers. So, do they truly seek Allah's aid? Do they truly rely on and trust Allah? Allah, the Almighty, says **"And put thy trust in Him Who lives and dies not"**(Al-Furqan, 58). How do they leave Allah, the Almighty, who is the ever living one, the self-existing one, the hearer of all and the all powerful and invoke the dead who actually need the living. Prophet Muhammad says **"Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now"**. The prophet allows us to visit the graveyard as it reminds us with

death and invoke Allah, the Almighty, to mercy the dead.

Some Sufis claim that the people of Sunna do not like friends of Allah. This is absolutely untrue. We (the people of Sunna) do like friends of Allah and we invoke Allah to gather all of us in paradise. However, we say that we should follow the righteous path which friends of Allah have followed. Allah, the Almighty, says **"Verily, this is My Way leading straight: follow it; follow not (other) paths: they will scatter you about from His (great) Path; thus doth He command you, that ye may be righteous"**(Al-An'am, 153). Allah commands us to adhere to Islam;

its creeds, its worships, its laws, its morals and its ethics which are derived from the holy Koran and the genuine Sunna.

Second Important Notice

The wisdom of Allah, the Almighty, is to let people pass through trials and tests to distinguish the believers and disbelievers. Allah, the Almighty, says **"Do men think that they will be left alone on saying, "We believe," and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false"** (Al-Ankabut, 2, 3). Allah also says **"Every soul shall have a taste of death: and We test you by evil**

and by good by way of trial. To Us must ye return" (Al-Anbiyaa, 35). The prominent scholar Bin Al-Qaiym says that worship is simply commands to do or not to do. For instance, Adam and Eve were ordered not to eat from the tree and Satan was ordered to prostrate to Adam but he refused. They disobeyed Allah, the Almighty, so they were descended to earth and so Adam's descendents will always be tested. However, the wisdom and justice of Allah entails showing the straight path and the evil path before testing people. Allah, the Almighty, says **"And We have sent down to thee a Book explaining all things, a Guide, a Mercy, and Glad**

Tidings to Muslims" (Al-Nahl, 89). Allah also says **"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion"** (Al-Ma'edah,3). Prophet Muhammad (May Allah bless him and grant him peace) says" I leave you on the most obvious path in which day is as clear as night, whoever leaves it will be certainly loser". The prophet (May Allah bless him and grant him peace) also says "I leave you to which you adhere you will never go astray, the holy book of Allah and the Sunna of his prophet". Allah, the Almighty, says **"Messengers who gave good news as well as warning, that**

mankind, after (the coming) of the Messengers, should have no plea against Allah: for Allah is Exalted in Power, Wise" (Al-Nissa, 165). The messengers bring glad tidings regarding the reward of Allah and bring warnings regarding the punishment of Allah so people will not find any excuses after the messengers [the plain explanation]. It is the mercy and justice of Allah to reveal verses which are so clear in their meanings and explanations to become a constitution for those whose intentions are righteous. Other verses are ambiguous and exploited by the deviant peoples. Allah, the Almighty, says " He Who has sent down to thee the

Book; in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are not of well-established meaning. But those in whose hearts is perversity follow the part thereof that is not of well-established meaning. Seeking discord, and searching for its hidden meanings, but no one knows its true meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding" (Al-Imraan, 7). Allah, the Almighty, has sent the Holy Koran

to Prophet Muhammad and his nation. The holy Koran consists of straightforward verses whose explanations are completely intelligible. They constitute the fundamentals of Islam. The Koran also has ambiguous verses whose explanations include more than one meaning. The explanations of such ambiguous verses can not be realized unless they are annexed to the explanations of the straightforward verses. However, people of deviant intentions and beliefs would only follow ambiguous verses to raise suspension and arguments in Islam. They actually mislead people through unlawful explanations which fit their corrupt

sects. Allah, the Almighty, and genuine scholars only know the explanations of ambiguous verses. Genuine scholars say that " we believe in the entire Koran since it is revealed by Allah to our prophet Muhammad (May Allah bless him and grant him peace)". They derive the explanations of ambiguous verses on the basis of the fundamental ones [the plain explanation].

After the illustration of the truth and falsehood on the basis of the holy Koran and the Sunna of Prophet Muhammad (May Allah bless him and grant him peace), it is worth mentioning that Allah may trap those people through deviant explanation of the holy

Koran which fit their desires. Allah, the Almighty, may let them lead some supernatural powers as Al-masih ad-dajjal (the liar and great deceiver) who would say to a Bedouin man "If I gave a new life to your father, would you testify that I am your lord?" The Bedouin man says "Yes, I would". The Satan would come in the appearance of the father of the Bedouin man. Allah, the Almighty, may also let some magicians and fortunetellers lead some supernatural powers to distinguish the genuine Muslims and suspicious Muslims. Furthermore, Satan may come to some people in the appearance of the dead or the righteous people

and speaks in their tongues and fulfills the needs of their followers. Satan may get into the body to cause sickness. Then if that sick man invokes friends of Allah instead of Allah, Satan will get out so that the sick man will think that friends of Allah heal him. Then, the sick man will trust friends of Allah, worship them and invoke them instead of Allah. Allah says" **Then by Thy Power, I will put them all in the wrong. "Except Thy Servants amongst them, sincere and purified (by Thy grace)."**(Sad, 82, 83).

Shaikh Islam Bin Taimiyah(may Allah mercy him) says " it is prohibited to invoke any absent or dead sheikh(religious leaders) such

as: Oh my master! Help me! Support me! I am in your protection! All these invocations lead to associate partners with Allah. The prohibition of such invocations is necessarily known in Islam. Those who invoke absent or dead religious leaders at their graves or anywhere else have become idols worshippers. Accordingly, Satan will tempt and mislead them by appearing in the character of the religious leader whom they invoke. Satan may speak to them face to face in the same way he speaks to magicians and fortunetellers. Although most of Satan speech is lies, little speech may be true. Satan may fulfill few needs of the invokers and prevent

some harm. The invokers would think that the religious leader has come from the unseen world to help them. They may think that Allah, the Almighty, has sent an angel appearing in the character of the religious leader. Indeed, it is Satan who appears in different characters to mislead the invokers". Bin Taimiyah adds "I know many occasions when peoples invoked me or others when I was absent. The invokers saw me (or the religious leader whom they invoked) flying in the air. When they told me about these events, I explained that Satan came in my character or in the character of the religious leader whom they invoked to make people think that

it was ⁽²³⁾Karamat of me or him. Therefore, they will thoroughly invoke absent and dead religious leaders, prophets, pious people, ²⁴Ahlal-bayt. This is the most common way which leads to associate partners with Allah.

Karamat of Friends of Allah

Karamat are supernatural events bestowed by Allah to some pious people among prophets' followers

(23)Karamat: Marks of honor(less than miracles) which cannot be imitated (the extraordinary breaking of normal patterns).

(24)Ahlal-bayt: The people of the house," the family of Prophet Muhammad (May Allah bless him and grant him peace)

to honor them due to the blessing of following the messengers (May Allah bless them and grant them peace). Some friends of Allah lead Karamat to strengthen their faith, to meet their needs and to present evidence against their foes. Some friends of Allah do not enjoy Karamat which does not mean that they are less than those who enjoy Karamat. It is worth mentioning that Karamat are approved in Islam by Muslim scholars unanimity, the Sunnah of Prophet Muhammad (May Allah bless him and grant him peace) and the holy Koran.

The Difference between Karamat of Friends of Allah and Acts of Magicians and Fortunetellers

Karamat of friends of Allah result from genuine fear from Allah and the good deeds. They increase when we always mention Allah and consolidate the conception of monotheism (Tawhid) in our life. Whereas the marks and superstitions of magicians and fortunetellers will fade and decline when Allah, the Almighty, is mentioned or the holy Koran is recited.

Shirk (Associating Partners with Allah)

Shirk is associating partners with Allah, the Almighty, in his ownership and attributes which none is capable of doing except Allah, associating partners beside Allah in worships or devoting parts of worships to partners beside Allah. He who equals partners with Allah in terms of love, fear and veneration or invokes a prophet, monarch or a friend of Allah to grant him sustenance, bring benefits and prevent harm is committing major Shirk. Allah, the Almighty, says "Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He

pleaseth; to set up partners with Allah is to devise a sin most heinous indeed" (Al-Nissa, 48). Major Shirk nullifies all good deeds since it is unforgivable unless there is a genuine repentance before death. Those who invoke friends of Allah violate the three principles of monotheism (Tawhid); (1) Tawhid al-Rububiyah (unity of Lordship). (2) Tawhid al- Uluhiyah (unity of Worship). (3) Tawhid al- Asma wa Sifaat (unity of his Names and his Attributes). The scholar, Hafez Hakami, says "the violation of Tawhid al-Rububiyah (unity of Lordship) necessitates the violation of Tawhid al- Uluhiyah (unity of Worship) and the

violation of Tawhid al- Asma wa Sifaat (unity of his Names and his Attributes) because the principles of monotheism (Tawhid) are inseparable and so do their opposites. Accordingly, whoever opposes one principle of monotheism (Tawhid) by associating partners with Allah will oppose other principles. Graves worshippers are good examples. So if somebody says "Oh friend of Allah! Help me! Do something for me! ". First of all, he invokes that friend of Allah from a far distance even he is buried under the sand. This invocation is worship devoted to a partner beside Allah which represents a violation of Tawhid al- Uluhiyah

(unity of Worship) since invocation is key worship. Next, asking a friend of Allah to bring benefits, prevent harm, fetch a traveler, heal a sick person and so forth represents a violation of Tawhid al-Rububiyah (unity of Lordship) since he thinks that a friend of Allah is a partner with Allah in his ownership. Finally, the invoker thinks that a friend of Allah will hear him regardless distance, location and time. This is a violation of Tawhid al-Asma wa Sifaat (unity of his Names and his Attributes) since the invokers approve the absolute hearing of friends of Allah. We can conclude that the example above shows how the principles of monotheism

(Tawhid) are integrated and a violation of one principle affects the others" (Hakami, Ma'arej Al Qubul, Vol: 1, P: 381).

Reasons and Methods of Shirk and ⁽²⁵⁾Bid`a

1. The excessive love and glorification of friends of Allah is a crucial reason of Shirk (associating partners with Allah). People had embraced Islam since Adam descended to earth. Bin Abas (may Allah be pleased with him) says "There was a period of ten centuries between Adam and

(25) Bid`a: Innovation, changing the original teaching of the prophet, something introduced into Islam after the formative period.

Noah when people embraced Islam"(by al-hakim in ⁽²⁶⁾Al-mustadrak). AS time passed, people deeply adored pious people and associate them beside Allah. Then, Allah, the Almighty, sent Noah (peace be upon him) to invite people to worship Allah alone and refute associating partners besides Allah. Allah says "And they have said (to each other), 'Abandon not your gods: abandon neither Wadd nor Suwa, neither Yaguth nor ya'uq, nor Nasr; (Nuh, 23). Wadd, Suwa, Yaguth, ya'uq and Nasr are pious people in Noah's nation. When they died, Satan tempted the

(26)Al-mustadrak: A collection of hadith

nation of Noah so they established idols bearing the names of those pious people. As time passed, the nation of Noah worshiped these idols instead of Allah. Satan calls for people to excessively adore friends of Allah, worships the graves, and pray for the graves. Satan tempts people to invoke the dead prophets and pious people at their graves and convinces them that these invocations will surely be answerable. Satan also calls for people to worship the dead at their graves, ask them for blessing, children, recovery and intercession.

2. Exaggerated commendation and extremism in religion lead to Shirk and Bid'a. Prophet

Muhammad (May Allah bless him and grant him peace) says "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle"(narrated by Al Bukhari).

3. Prophet Muhammad warns Muslims not to erect mosques besides graves and put pictures inside. Um Habiba and Um Salama mentioned a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he said, "If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creatures in the sight of

Allah on the Day of Judgment." In another saying narrated by al Bukhari, the prophet says "May Allah's curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." ⁽²⁷⁾ Aisha (my Allah be pleased with her) states that Prophet Muhammad warns about what those people have done. Five days before his death, he said: Beware of those who preceded you and used to take the graves of their

(27)Aisha: Daughter of Abu Bakr and one of the wives of Prophet Muhammad. Aisha transmitted a large number of the Prophet's hadith, which were compiled by scholars in early Islamic history.

prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that". The prophet also warns Muslims not to set torches at graves and prohibits women from visiting graves. Bin Abas said "Prophet Muhammad (May Allah bless him and grant him peace) cursed women who visit graves, those who make graves places for worship and those who set torches at the graves".

4. Prophet Muhammad (May Allah bless him and grant him peace) said "Traveling for worship is prohibited except for three

mosques; ⁽²⁸⁾Masjid al-Haram, my own mosque ⁽²⁹⁾Masjidan-Nabawi, and ⁽³⁰⁾Masjid al-Aqsa(Narrated by Al Bukhari).However, this prohibition entails visiting graves which aims at protecting monotheism (Tawhid) from Shirk and Bid`a.

(28)Masjid al-Haram: The Grand mosque in Mekkah where the Kaa'bah is located

(29)Masjidan-Nabaw: It is the second greatest mosque in Islam established by Prophet Muhammad

(30)Masjid al-Aqsa: The third greatest mosque in Islam lies in Jerusalem

5- Visiting Graves, those who take graves as places for worship (mosques) have relinquished their religion and become various sects. Each sect glorifies a prophet or pious man. Furthermore, they claim that invocations at the grave of that prophet or pious man will certainly be responded. They prefer those graves to other graves even if they are better than the prophet or pious man they glorify. They call this "a visit" which is a lawful name used for unlawful act. The lawful visit which prophet Muhammad (May Allah bless him and grant him peace) approves to his nation includes invocations to Allah, the Almighty, to mercy dead people. This visit is similar to

the funeral prayer of Muslims on the dead body to invoke Allah to mercy the dead person and to reward the prayers. In addition, Muslims must follow the lawful way in visiting the graves. Muslims visit the graveyard to supplicate Allah, the Almighty, to mercy the dead people. Therefore, Allah will mercy the dead and will reward the supplicants. Buriada said in ⁽³¹⁾Sahih Muslim that Prophet Muhammad (May Allah bless him and grant him peace)

(31)Sahih Muslim: It is considered to be one of the two most reliable collections of hadith. it includes 12,000 hadiths (with 4,000 repetitions).)

was teaching Muslims to say (when visiting graveyards) "peace be upon you (dead Muslims of the graveyard), if Allah wills, we will follow you, you are antecedents and we are followers, may Allah grant you and us security". In another narration by Aiysha, "may Allah mercy those who proceeded us and those who will follow us and if Allah wills, we will follow you".

Visiting graveyards for the purpose of supplication or intercession is unlawful in Islam. Anything mentioned with this regard is not based on reliable evidence. Some sayings which are falsely attributed to Prophet Muhammad such as "He who visits my grave and my

father's grave in one year, I guarantee paradise for him' and "He who performs pilgrimage without visiting me, he actually hates me" and, "Visiting me after my death equals visiting me during my lifetime". All these sayings are so weak or lies to Prophet Muhammad which are never narrated by the authors of ⁽³²⁾Sahihan or other prominent scholars (Fatawi Bin Taimiya, Vol:27, P:164-166).

6- Prophet Muhammad (May Allah bless him and grant him peace) forbade wearing rings and

(32) The two sahih collections of al-bukhari and muslim

(33) amulets. Omarn Bin Hussein narrated that Prophet Muhammad saw a man with a golden ring in his hand. He asked him about that, the man answered that it was because of fever, the prophet said "remove it immediately, since it makes you weaker. If you die, you will get ruined".

Things they believe to protect them from the evil eye or guard their bodies are actually superstitions. These habits still dominate some ignorant people on these days. They fix these things on their bodies, babies, cars, stores

(33) Object worn or kept close to one's person as a protection against evil eye or good luck.

and homes because they believe that these things will protect them from evils. This is undoubtedly polytheism, associating partners besides Allah, since they rely on these things rather than Allah. Allah, the Almighty, says **"What Allah out of His Mercy doth bestow on mankind there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He is the Exalted in Power, Full of Wisdom"** (Fatir, 2).

7- Swearing by other than Allah

(Creed Fatawi. Muhammad Ibn
'Uthaymeen

(may Allaah have mercy on him).
280, P2)

The prominent scholar Muhammad Ibn 'Uthaymeen (may Allaah have mercy on him) was asked about the juristic status of those who swear by other than Allah. He answered "swearing by other than Allah such as (I swear by your life), (I swear by my life), (I swear by the prophet), (I swear by the president), (I swear the people) and so forth is prohibited in Islam. Furthermore, it is a kind of Shirk (associating partners beside Allah). Swearing is glorification which

must not attributed to other than Allah. Therefore, he who swears by other than Allah actually shares others beside Allah in glorification. However, since he who swears by other than Allah does not believe that those creatures are as mighty as Allah, he commits minor (not major) Shirk. Prophet Muhammad (May Allah bless him and grant him peace) says "Do not swear by your fathers, he who wants to swear, must swear by Allah or keep silent". He also says " Anyone who swears by (anything) other than Allah is a polytheist". Do not swear even by prophet Muhammad (May Allah bless him and grant him peace).

5. **Vow to other than Allah is Shirk**(associating partners with Allah),

Allah says "**They perform (their) vows**" (Al-Insan, 7). To fulfill a vow (within the limits of obedience) is an act of worship. Allah, the Almighty, mentions that righteous Muslims must fulfill their vows. Prophet Muhammad (May Allah bless him and grant him peace) says " anyone vows to obey Allah must fulfill his vow". If anybody dedicates any act of worship (imposed by Allah or His messenger) to other than Allah, he will commit major Shirk (associating partners with Allah).

Slaughtering Animals at the Graves of Prophets and Friends of Allah

(Fatawi Collection, Bin Baz,
Vol:2, P:563)

There is evidence based on the holy Koran and Sunna that drawing close to Allah through slaughtering animals for other than Allah such as friends of Allah, ⁽³⁴⁾Jinn, idols and other creatures is Shirk (associating partners with Allah) and a pre-Islamic act. Allah says **"Say: "Truly, my prayer**

(34) Jinn: These are spiritual beings that inhabit the world and are required to follow the orders of Allah and are accountable for their deeds.

and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; "No partner hath He: this am I commanded, and I am the first of those who bow to His Will." (Al-An'am, 162, 163). The act of worship in the verse above is sacrifice (slaughtering animals) for the sake of Allah. Slaughtering animals for other than Allah is similar to prayer for others than Allah which is merely Shirk (associating partners with Allah). Allah, the Almighty, says "To thee have We granted the Fount (of Abundance). Therefore to thy Lord turn in Prayer and Sacrifice" (Al-Kauther, 1, 2). Allah commands His messenger

to pray and then slaughter for Him. On the contrary, people of Shirk prostrate and slaughter animals for others than Allah. Allah also says **"Thy Lord hath decreed that ye worship none but Him,"** (Al-Israa, 23). He says **" And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to practise regular Charity; and that is the Religion right and Straight"** (Al-Baiyanaa, 5). Slaughtering animals is an act of worship so it must be dedicated to Allah. Muslim narrated that Khalifah Ali Bin Abi Taleb said that Prophet Muhammad said" Allah curses

whoever sacrifices for others than Allah".

The Legal Status of Magic and Divination

(Farawi Collections, Bin Baz,
Vol: 2, P:645- 647)

It is unlawful for the sick people to go to magicians and diviners who allege the knowledge of the invisible world to know about their sickness. Sick people must not believe the magicians and diviners since they tell things about the invisible (unseen) world. Magicians and diviners involve themselves with the lives of evil Jinn (invisible creatures) to get their assistance. However, they are deemed to be unbelievers as they claim the knowledge of the

invisible world. Muslim narrated that prophet Muhammad (May Allah bless him and grant him peace) says" He who resorts to a diviner to ask him about anything, his prayers will not accepted for forty days". Abu Hurrairah also narrated that the prophet said" If anyone resorts to a diviner and believes in what he says, he has nothing to do with what has been sent down to Muhammad". Omran Bin Hussain said that the prophet said "None of us who would take omens or lets other take omens for him, divine what would happen or resort to a diviner and practice magic or resort to a magician. And If anyone resorts to a diviner and believes in what he says, he will be

a disbeliever in what is revealed to Muhammad (May Allah bless him and grant him peace)" [narrated by Al Bazar with good authority]. All these sayings by Prophet Muhammad (May Allah bless him and grant him peace) prove the disbelief of the diviners and magicians because they allege the knowledge of the invisible world. However, they could get some information from the evil Jinn only and only if they serve and worship the evil Jinn. This is absolutely disbelief and consequently he who believes their allegations regarding their knowledge of the invisible world will become disbeliever.

Supplication

Creed Fatawi, Muhammad Ibn
'Uthaimen, Vol:2, P: 335
Fahad Al-Sulaiman)

Supplication is divided into two types: (A) lawful supplication and (B) unlawful supplication.

Lawful Supplication

1. There are many kinds of lawful supplication as follows:

Supplicate Allah by means of his names and attributes. Almighty Allah says **"The most beautiful names belong to Allah: so call on Him by them"** (Al-Araf, 180).

2. Supplicate Allah by means of the faith in Allah and His messenger. Allah says **"Our Lord! we have heard the call of one calling (us) to Faith, `Believe**

ye in the Lord', and we have believed" (Al-Imraan, 193).

3. Supplicate Allah by means of righteous deeds, whereby a person asks Allah, the Almighty, by virtue of the best deeds that he has done. A good example is that story about the three people who entered a cave, and a rock fell and blocked their way out. They asked Allah by virtue of their best deeds (to save them). Allah saved them and they got out of the cave.

4. Supplicate Allah through mentioning the distress facing him and the total reliance on Allah. Allah says about his

prophet⁽³⁵⁾ Zakaria "Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!" (Mrryam,4).

All these types of supplication are lawful as they are permissible ways of supplication.

5. Supplicate Allah through the pious man's invocations. A Muslim may ask a pious man (must be alive and present) to invoke Allah for him in the same way that the companions of the prophet Muhammad (May Allah bless him and grant him peace) were asking

(35)Zakaria: Prophet of God and father of John the Baptist

him to invoke Allah for rain. The prophet responded to them and it rained. Anas Ibn Malik said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace while he was delivering Friday sermon, and said, 'Messenger of Allah, our wealth has finished and we are penniless now, so invoke Allah for us.' The Messenger of Allah, may Allah bless him and grant him peace, invoked Allah three times (O God! Give us rain), as soon as he fell down from the pulpit and it rained on us from one Friday to the next."

Anas continued, "Then a man came to the Messenger of Allah, and said, 'Messenger of Allah, our

properties were flooded and our houses have fallen down, so invoke Allah to stop the rain.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'O Allah, (only) the mountain and hill-tops, the valley bottoms, and the places where trees grow.' "The prophet pointed to the sky and it cleared very soon and people got out walking under sunrays".

Unlawful Supplication

It is unlawful to supplicate Allaah by means of things that He does not like and that do not please Him, and which are not approved by Islamic principles. One example of this is trying to draw close to Allah by calling on the

dead or people who are absent, asking them for help, and so on. It is a great ignorance to supplicate the dead to invoke. When someone dies, his deeds are terminated so he can not invoke Allah anymore. The companions of the prophet did not supplicate Allah through the prophet invocations after his death. During the reign of the caliph Omar Bin Al-Khatab (May Allah be pleased with him), people were inflicted by drought. A man said "O God! We were supplicating you through our prophet so it rained. Now we supplicate you through our prophet's uncle. So let it rain". Al Abass, the prophet's uncle, responded and invoke Allah for rain. If it was lawful to ask the

dead to invoke Allah, the caliph Omar and the companions of the prophet would supplicate Allah through prophet Muhammad. We can conclude that the lawful supplication occurs by saying" O God, my faith in you and your messenger!" or "O God, my faith in you and my love for your messenger".

Celebrating the Birthday of Prophet Muhammad

(by Abed Al-Aziz Bin Baz)

The question regarding celebrating the birthday of the Prophet is frequently asked by many people. It is unlawful to celebrate the birthday of Prophet Muhammad (May Allah bless him and grant him peace) or anyone else since it

is ⁽³⁶⁾Bid`a which is added to Islam without any basis. Prophet Muhammad did not celebrate his birthday during his lifetime, nor did the immediate caliphs, the companions of the prophet and the followers after his death although they represented the best generations who loved the prophet most.

Prophet Muhammad (May Allah bless him and grant him peace) said "He who innovates something in which this matter of ours that is not of it will have it rejected". The

(36) Bid`a: Innovation, changing the original teaching of the prophet, something introduced into Islam after the formative period.

prophet also said "You must hold fast to my Sunna and the traditions of the ⁽³⁷⁾Al-Culalapha'Ar-Rashidun (The guided caliphs) after me. Bite on them with your teeth. I warn you of those things which are newly-invented (in religion) as each innovation leads to go astray". The two sayings of

(37)The word Caliph refers to the successor of Prophet Muhammad. This person acts as the head of state for the Muslim nation. The immediate Caliphs were Abu Bakr As-Siddiq, Omar Ibn Al-Khattab, Othman Ibn 'Affan, and 'Ali Ibn Abi Talib. These were given the name of Al-Khulafa'Ar-Rashidun (The Guided Caliphs).

Prophet Muhammad warn us not to follow innovations in religion. Allah, the Almighty, says "So take what the Messenger assigns to you, and deny yourselves that which he withholds from you" (Al-Hashr, 7). He also says "Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous Penalty be inflicted on them" (An-Nur, 63).

Such celebrations raise doubts regarding the perfection and

completion of the religion of Islam. They also raise doubts regarding the honesty and sincerity of the Prophet in perfectly conveying the Message of Islam. People who celebrate the birthday of the prophet actually change the religion of Islam. They allege that these celebrations draw them close to Allah. This is a grave allegation since Allah has completed the religion of Islam and Prophet Muhammad perfectly conveyed the message of Islam. Furthermore, the prophet guided us to every path leading to paradise as well as every path avoiding hell. Abdulla Bin Omar said Prophet Muhammad said "When Allah sends a prophet; he is obliged to guide his nation to

the best of what he knows and warns it of the worst of what he knows" (narrated by Muslim).

⁽³⁸⁾**Monotheism (Tawhid)**
(from Tawhid Collection by Bin
Taymiyah and Mohammad Al
Tamimi)

You must know that Allah has created all creatures to worship him and not to associate partners with him. Allah, the Almighty, says **"I have only created Jinns and men, that they may worship Me"** (Al-Thariyat, 56). Worship is

(38)Tawhid: is the doctrine of the "Oneness and uniqueness of Allah." This is a central tenet of Islam, upon which all other beliefs and doctrines are based.

monotheism (Tawhid) since it caused all hostilities that took place between all prophets and the previous nations. Allah, the Almighty, says **"For We assuredly sent amongst every People a Messenger, (with the Command), "Serve Allah, and eschew Evil"** (An-Nahl, 36). Monotheism (Tawhid) is divided into three kinds; (1) Tawhid al-Rububiyah (unity of Lordship). (2) Tawhid al-Uluhiyah (unity of Worship). (3) Tawhid al-Asma wa Sifaat (unity of his Names and his Attributes).

**First: Tawhid al-Rububiyah
(unity of Lordship)**

Tawhid al-Rububiyah (unity of Lordship) was approved by

disbelievers at the time of Prophet Muhammad (May Allah bless him and grant him peace). Nevertheless, the prophet fights them and deemed their souls and properties permissible. Allah says "Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say, "Allah." Say, "Will ye not then show piety (to Him)?" (Yunus, 31). However, there are many verses related to this issue.

Second: Tawhid al- Uluhiyah (unity of Worship)

Tawhid al- Uluhiyah (unity of worship) is the kind which has undergone plenty of conflicts in the past and the present. This kind of monotheism entails devoting all acts of worship only to Allah. However, invocations, vows, slaughtering animals, entreaties, fear, reliance, allegiance and repentance must exclusively be dedicated to Allah, the Almighty. Allah commands his servants to invoke him "And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!" (Gafir, 60). All the

above mentioned acts of worship are supported by evidence from the holy Koran and the Sunna.

The core of worship is realized through the allegiance and sincerity to Allah, the Almighty, as well as the exact adherence to the Sunna of Prophet Muhammad (May Allah bless him and grant him peace). Allah says **"And the places of worship are for Allah (alone): so invoke not anyone along with Allah"** (Al-Jinn, 18), **"Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me"** (Al-Anbiyaa, 25), **"That is because Allah, He is the Reality:**

and those besides Him whom they invoke, they are but vain Falsehood: verily Allah is He, Most High, Most Great" (Al-Hajj, 62) and "So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment" (Al-Hashr, 7).

Third: Tawhid al- Asma wa Sifaat (unity of his Names and his Attributes)

Almighty Allah says " Say: He is Allah, the One and Only. Allah, the Eternal, Absolute. He begetteth not, nor is He begotten. And there is none like unto Him" (Al-Ikhlās, 1-4), "The most beautiful names belong to Allah:

so call on Him by them; but shun such men as use profanity in His names: for what they do, they will soon be requited" (Al-Araf, 180) and "There is nothing whatever like unto Him, and He is the One that hears and sees (all things)" (Ash-Shura, 11).

The Approach of ⁽³⁹⁾Ahl as-sunna wa'l-jama`a Regarding al-Asma wa Sifaat (unity of his Names and his Attributes)
(The Guidance to the Sahih, By Prof. Saleh Al Fawzan)

The approach of Ahl as-sunna wa'l-jama`a is based on a straight principles as follows;

First, the names and attributes of Allah, the Almighty, are fixed. They affirm the names and

(39)Ahl as-sunna wa'l-jama`a: The people of the Sunna and the community: all the people who follow the Sunna of the prophet and who hold together as a community on that basis; the main body of the Muslim community.

attributes which Allaah has affirmed for Himself in the Holy Koran and which Prophet Muhammad (peace and blessings of Allah be upon him) affirmed in the Sunna in a manner that befits Him, without distorting or denying the meanings, or asking how, or likening Him to His creation.

Second, the divine names and attributes Allah has used to describe Himself or His messenger used to describe Him are literally true. They do not include any mysteries or hidden meanings. However, the intended meaning of the speech is derived from the literal meanings of words. The great scholar, Malik Bin Anas, was asked about the meaning of

establishment in the following verse **"(Allah) Most Gracious is firmly established on the throne (of authority)"** (Ta-Ha, 5), he said that the establishment is known, the way of establishment is unknown, the belief in establishment is a must and the inquiries about establishment is ⁽⁴⁰⁾Bid`a. Accordingly, the statement of Malik Bin Anas regarding the establishment is considered a rule for all attributes.

(40) Bid`a: Innovation, changing the original teaching of the prophet, something introduced into Islam after the formative period.

Finally, Al-salaf Assaleh (righteous predecessors) affirms the divine attributes without any ⁽⁴¹⁾Tamtheel (likening Allaah to His creation) because Allah, the Almighty, is not similar to anything. He says **"There is nothing whatever like unto Him, and He is the One that hears and sees (all things)"** (Ash-Shura, 11).

(41)Tamtheel: This means likening the attribute of Allaah to the attribute of a human being, such as saying that Allaah's Hand is like a man's hand.

Advantages of Monotheism (Tawhid)

1. Monotheism (Tawhid) leads to ease and security. Allah, the Almighty, says "It is those who believe and confuse not their beliefs with wrong, that are (truly) in security, for they are on (right) guidance" (Al-An'am, 82).

2. Monotheism (Tawhid) makes Allah, the Almighty, forgive sins as in the ⁽⁴²⁾Hadith qudsi, on the

(42) Hadith qudsi: the Hadith Qudsi is hadith's in which the Prophet says that Allah says so and so. The meaning of the these hadith was revealed to the Prophet but he put them in his own words,

authority of Anas (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace be upon him) saying: Allah the Almighty said: "O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you

unlike the Quran which is the word of Almighty Allah and the Prophet conveyed it exactly as it was revealed to him.

then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great at it".

3. Jaber Bin Abd Allah (may Allah be please with them) said the prophet (peace be upon him) said "He who dies without associating partners beside Allah, will go to heaven".

4. Bin Taimiyah says the happiness of human hearts is realized through Allah's love and glorification. Drawing close to Allah is best achieved by performing what He likes. Muslims who love Allah must avoid loving partners beside Allah. This is the real meaning of "there is no god but Allah" (Collection of Fatwas, 28-32) .

5. On the authority of Abdullah bin Abbas, who said : One day I was behind the prophet and he said to me: "Young man, I shall teach you some words [of advice] : Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah..." The most important pillar to make Muslims mindful of Allah is monotheism (Tawhid) which makes Allah, the Almighty, unique in his deeds and attributes.

May Allah, the Almighty, bless our prophet Muhammad, and grant him peace

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بعون الله وتوفيقه ، يبين هذا الكتاب أنه ليس للمسلم ولي يدعو ويستغيث به من دون الله ، وأن المسلم مرتبط بربه مباشرة في جميع أحواله ، وأن لله خصائص لا يشاركه فيها أحد من خلقه ، منها علم الغيب والقدرة على جلب الخير أو دفع الضر، ومن طلب خصائص الله من الأموات أو الغائبين ، أو صرف شيئاً من العبادة لغير الله فقد أشرك في الله الشرك الأكبر ، الذي لا يغفره الله لمن مات عليه.

الاستفسار

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