

Errors in Aqeedah, with Selected Fatwas

أخطاءٌ في العقيدةِ

Sheikh 'Abd al-'Aziz ibn 'Abdullah ibn Baz

Former Grand Mufti of the Kingdom of Saudi Arabia

- May Allah have mercy on him -

لسماحة الشيخ العلامة عبدالعزيز بن عبدالله بن باز

- رحمه الله تعالى -

Translation: Anas Ezeddin Shawesh

ترجمة: أنس عز الدين الشاوش

Part One: Errors in Creed ('Aqeedah)

From 'Abd al-'Aziz ibn 'Abdullah ibn Baz, to whoever among the Muslims may see it: may Allah grant them success in that which contains His pleasure, and increase them in knowledge and faith. Ameen.

Salamun 'alaykum wa rahmatullahi wa barakatuhu (peace be upon you, and the mercy of Allah and His blessings). To proceed:

It has reached me that many people fall into numerous errors in creed ('aqeedah), and into matters which they suppose to be Sunnah while they are in fact innovation (bid'ah). Among these:

First: The denial of Allah's elevation ('uluww) and of His istiwa' (rising over) His Throne. It is well known that Allah, Glorified be He, has made this clear in His Noble Book, where He, Glorified be He, said:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾

"Indeed your Lord is Allah Who created the heavens and the earth in six Days, then established Himself on the Throne." — the verse [continues]. [Al-A'raf 7:54]

He, Glorified be He, mentioned this in seven verses of His Mighty Book, this verse being among them. And when Malik — may Allah have mercy on him — was asked about this, he said: "The

istiwa' is known, the modality (kayf) is unknown, and belief in it is obligatory." Others among the imams of the Salaf said likewise.

The meaning of al-istiwa' being known means: from the standpoint of the Arabic language, it is elevation ('uluww) and loftiness (irtifa'). And He, Glorified be He, said:

﴿فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

"So 'Today' judgment belongs to Allah 'alone'—the Most High, All-Great.." [Ghafir 40:12]

And He, Glorified be He, said:

﴿وَلَا يَؤُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

"and the preservation of both does not tire Him. For He is the Most High, the Greatest." [Al-Baqarah 2:255]

And He, Mighty and Majestic, said:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

"To Him 'alone' good words ascend, and righteous deeds are raised up by Him." [Fatir 35:10]

— among many verses, all of which indicate His elevation ('uluww) and His aboveness (fawqiyah), and that He, Glorified be He, is above the Throne, above the whole of creation. This is the statement of Ahl al-Sunnah wal-Jama'ah from among the Companions of the Prophet ﷺ and others.

So it is obligatory to hold this belief, to counsel one another concerning it, and to warn people against what opposes it.

Second: Taking graves as sites for mosques, praying at them, and erecting domes over them.

All of this is among the means leading to shirk (associating partners with Allah). The Prophet ﷺ cursed the Jews and the Christians on account of this, and he warned against it. He ﷺ said:

«لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

"Allah cursed the Jews and the Christians; they took the graves of their Prophets as places of worship (masajid)." Its authenticity is agreed upon.

And he ﷺ said:

«أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنهَاكُمُ عَنْ ذَلِكَ»

"Lo! Those who came before you used to take the graves of their Prophets and their righteous ones as places of worship. Lo! Do not take graves as places of worship — I forbid you from that." Muslim reported it in his Sahih.

And from the hadith of Jundub. Muslim also reported in his *Sahih*, from Jabir ibn 'Abdullah al-Ansari — may Allah be pleased with them both — who said:

«نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ»

"The Messenger of Allah ﷺ forbade plastering a grave, sitting upon it, and building over it." The hadiths bearing this meaning are numerous.

So it is obligatory upon the Muslims to be wary of this, and to counsel one another to abandon it — because of the Prophet's ﷺ warning against it, and because it is among the means leading to shirk with the occupants of the graves: supplicating to them, seeking succour (istighathah) from them, asking them for victory ... and other types of shirk besides this.

It is well known that shirk is the greatest of sins, the most enormous of them and the most grievous. So what is obligatory is to be wary of it, and of its means and the pretexts leading to it. Allah has warned His servants against it in many verses, among them His saying, Most High:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ﴾

"Indeed, Allah does not forgive associating others with Him 'in worship', but forgives anything else of whoever He wills." [An-Nisa' 4:48]

And among them, His saying, Glorified be He:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

"It has already been revealed to you—and to those 'prophets' before you—that if you associate others 'with Allah', your deeds will certainly be void and you will truly be one of the losers." [Al-Zumar 39:65]

And among them, His saying, Mighty and Majestic:

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

"Had they associated others with Him 'in worship', their 'good' deeds would have been wasted" [Al-An'am 6:88]

The verses bearing this meaning are numerous.

Third: Supplicating to the dead, to those who are absent, to the jinn, to idols, to trees and to stars; seeking succour (istighathah) from them; and asking them for the healing of the sick and for victory over enemies. This is the very religion of the earlier polytheists from among the disbelievers of Quraysh and others, just as Allah, Glorified be He, said:

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

"They worship besides Allah others who can neither harm nor benefit them, and say, "These are our intercessors with Allah." — the verse [continues]. [Yunus 10:18]

And He, Glorified be He, said:

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

"so worship Allah 'alone', being sincerely devoted to Him. Indeed, sincere devotion is due 'only' to Allah. As for those who take other lords besides Him, 'saying, 'We worship them only so they may bring us closer to Allah,' surely Allah will judge between all regarding what they differed about. Allah certainly does not guide whoever persists in lying and disbelief." [Al-Zumar 39:2–3]

The verses bearing this meaning are numerous. They indicate that the earlier polytheists knew that Allah alone is the Creator, the Provider, the One who brings benefit and the One who causes harm; they worshipped their gods only so that these might intercede for them with Allah and bring them nearer to Him in closeness (zulfa). Yet He, Glorified be He, declared them disbelievers on account of that, and ruled them to be in disbelief and shirk, and commanded His Prophet to fight them until worship is for Allah alone — just as He, Glorified be He, said:

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ﴾

"Fight against them until there is no more persecution—and 'your' devotion will be entirely to Allah." [Al-Anfal 8:39]

The scholars have written many books on this subject, in which they made clear the reality of the Islam with which Allah sent His messengers and revealed His books, and in which they set forth the religion of the Jahiliyyah and the creeds and deeds of its people that are contrary to the legislation of Allah — such as 'Abdullah, the son of Imam Ahmad; and the great imam

Muhammad ibn Khuzaymah in *Kitab al-Tawhid*; and Muhammad ibn Waddah; and others among the imams.

Among the best of what has been written on this is what Sheikh al-Islam Ibn Taymiyyah — may Allah have mercy on him — wrote in his many books, the most concise of which is his book *al-Qa'idah al-Jaliyyah fi al-Tawassul wal-Wasilah*. Also among this is what Sheikh 'Abd al-Rahman ibn Hasan ibn al-Sheikh Muhammad ibn 'Abd al-Wahhab — may Allah have mercy upon them — wrote in his book *Fath al-Majid Sharh Kitab al-Tawhid*.

Fourth: Swearing by other than Allah — such as swearing by the Prophet ﷺ, or by anyone else among the people, and swearing by al-amanah (the trust). All of that is among the reprehensible matters (munkarat) and among the forbidden matters involving shirk, because of the statement of the Prophet ﷺ:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ»

"Whoever swears by anything besides Allah has committed shirk."

Imam Ahmad — may Allah have mercy on him — reported it from 'Umar ibn al-Khattab, may Allah be pleased with him, with an authentic chain of narration. Abu Dawud and al-Tirmidhi also reported, with an authentic chain of narration, from 'Abdullah ibn 'Umar ibn al-Khattab — may Allah be pleased with them both — from the Prophet ﷺ, that he said:

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

"Whoever swears by other than Allah has committed disbelief, or shirk."

And it is authentically established from him ﷺ that he said:

«مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا»

"Whoever swears by the trust (al-amanah) is not one of us."

The hadiths on this are numerous.

Swearing by other than Allah is minor shirk (al-shirk al-asghar) according to the people of knowledge. So what is obligatory is to be wary of it, for it is a means leading to major shirk (al-shirk al-akbar). The same applies to saying: "What Allah wills **and** so-and-so wills," and "Were it not for Allah **and** so-and-so," and "This is from Allah **and** from so-and-so." What is obligatory is that one say: "What Allah wills, **then** what so-and-so wills," or "Were it not for Allah, **then** so-and-so," or "This is from Allah, **then** from so-and-so" — because of what is authentically established from him ﷺ, that he said:

«لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ»

"Do not say: 'What Allah wills and so-and-so wills'; rather say: 'What Allah wills, then what so-and-so wills.'"

Fifth: The hanging of amulets (tama'im) and charms (huruz) made of bones, or cowrie shells, or other than that — and they are called *al-tama'im*. He ﷺ said:

«مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أَتَمَّ اللَّهُ لَهُ، وَمَنْ تَعَلَّقَ وَدْعَةً فَلَا وَدَعَ اللَّهُ لَهُ، وَمَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ»

"Whoever hangs upon himself an amulet (tamimah), may Allah not complete [anything] for him; and whoever hangs upon himself a cowrie shell (wada'ah), may Allah not grant him tranquillity; and whoever hangs upon himself an amulet has committed shirk."

And he ﷺ said:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ»

"Indeed, the ruqa (incantations), the amulets, and al-tiwalah (a love-charm) are shirk."

These hadiths are general, encompassing charms and amulets made from the Qur'an and from other than it, because the Messenger ﷺ did not exempt anything; and because hanging amulets made from the Qur'an is a means leading to hanging others, so it became obligatory to forbid all of them — in order to block the pretexts leading to shirk, to realise tawhid fully, and to act upon the generality of the hadiths. The exception is the ruqa, for the Messenger ﷺ exempted from them that in which there is no shirk, saying ﷺ:

«لَا بَأْسَ بِالرُّقَى مَا لَمْ تَكُنْ شِرْكًَا»

"There is no harm in the ruqa, so long as they are not shirk."

He ﷺ performed ruqyah upon some of his Companions. So there is no harm in the ruqa; they are among the legislated means, if they are from the Noble Qur'an, or from that which is authentically established in the Sunnah, or from clear words in which there is no shirk and no objectionable expression.

Sixth: Celebrating birth commemorations (mawlid), whether that be the mawlid of the Prophet ﷺ or any other — because the Messenger ﷺ did not do it, nor did his rightly guided successors, nor the rest of the Companions, may Allah be pleased with them, nor those who followed them in excellence during the three most excellent centuries. It only came into being in the fourth century and thereafter, on account of the Fatimids and others among the Shi'ah. Then some of the people of the Sunnah did it, out of ignorance of the legislated rulings, and in imitation (taqlid) of those among the people of innovation who did it.

So what is obligatory is to be wary of that, since it is among the reprehensible innovations that fall within his ﷺ saying:

«إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ»

"Beware of newly invented matters, for every newly invented matter is an innovation (bid'ah), and every innovation is misguidance."

And his ﷺ saying:

«مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ»

"Whoever introduces into this affair of ours that which does not belong to it, it is rejected."

Its authenticity is agreed upon, from the hadith of 'Aishah, may Allah be pleased with her. And his ﷺ saying:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever performs a deed which our command does not sanction, it is rejected."

Muslim reported it in his *Sahih*.

And his ﷺ saying in his sermon:

«أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بَدْعٍ ضَلَالَةٌ»

"To proceed: the best of speech is the Book of Allah, and the best of guidance is the guidance of Muhammad ﷺ, and the worst of affairs are the newly invented ones, and every innovation is misguidance."

Muslim reported it in his *Sahih*, from Jabir ibn 'Abdullah, may Allah be pleased with them both. The hadiths in this chapter are numerous.

And because celebrating birth commemorations is among the means leading to excessiveness (ghuluww) and to shirk, what is obligatory is to be wary of them, to warn against them, and to counsel one another to steadfast adherence to the Sunnah and to abandoning whatever opposes it.

Allah is the One asked to grant us, and you, and all the Muslims success in that which contains His pleasure; and to grant us all understanding (fiqh) of His religion and steadfastness upon it; and to protect us and all the Muslims from misguiding trials and from the promptings of Shaytan. Indeed, He is the Guardian of that and the One able to do it.

Wal-salamu 'alaykum wa rahmatullahi wa barakatuhu (and peace be upon you, and the mercy of Allah and His blessings).

Part Two: Selected Fatwas

Visiting Graves: Between What is Legislated and What is Prohibited

Q 1: What is the ruling of the religion of Islam concerning visiting graves, making tawassul (seeking a means of nearness) by means of the shrines (adrihah), and taking a sheep and monies in order to make tawassul by means of them — as in visiting al-Sayyid al-Badawi, al-Husayn, and al-Sayyidah Zaynab? Inform us, may Allah benefit you.

The answer: Visiting graves is of two kinds.

The first is legislated and called for, for the purpose of supplicating for the dead and invoking Allah's mercy upon them, and for the purpose of remembering death and preparing for the Hereafter — because of the statement of the Prophet ﷺ:

«زوروا القبور؛ فإنها تذكركم بالآخرة»

"Visit the graves, for they remind you of the Hereafter."

He ﷺ used to visit them, and likewise his Companions, may Allah be pleased with them. This kind is for men specifically, not for women. As for women, visiting graves is not legislated for them; rather, it is obligatory to forbid them from that, because it is authentically established from the Messenger of Allah ﷺ that he cursed the women who visit graves, and because their visiting of graves may give rise to temptation (fitnah) for them or through them, together with the lack of patience and the abundance of anguished grief that tends to predominate over them.

Likewise, it is not legislated for them to follow funeral processions to the graveyard, because of what is authentically established in *al-Sahih* from Umm 'Atiyyah, may Allah be pleased with her, who said:

«نهينا عن اتباع الجنائز ولم يُعزم علينا»

"We (womenfolk) were prohibited from accompanying a funeral procession, but we were not compelled (not to do so)."

This indicates that they are prohibited from following funeral processions to the graveyard, because of what is feared therein of temptation (fitnah) for them and through them, and of lack of patience. And the basic principle concerning a prohibition is that it entails unlawfulness (tahrim), because of the saying of Allah, Glorified be He:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

"Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it." [Al-Hashr 59:7]

As for the prayer over the deceased, it is legislated for both men and women, as the hadiths from the Messenger of Allah ﷺ and from the Companions, may Allah be pleased with them, have been authentically established concerning that.

As for the statement of Umm 'Atiyyah, may Allah be pleased with her, *"but we were not compelled."* — this does not indicate the permissibility of women following funeral processions, because the mere issuing of the prohibition from him ﷺ is sufficient for it to be forbidden. And as for her statement, *"but we were not compelled."* — this is based upon her own ijtihad and her own supposition, and the Sunnah is not to be opposed by her ijtihad.

The second kind is innovated (bid'i): namely, visiting graves in order to supplicate to their occupants and to seek succour from them, or to sacrifice to them, or to make vows to them. This is reprehensible, and it is major shirk — we ask Allah for safety. Akin to this is that they visit them in order to supplicate at them, to pray at them, and to make recitation at them; this is an innovation, not legislated, and is among the means leading to shirk.

So in reality they come to be three kinds:

The first kind is legislated: namely, that they visit them in order to supplicate *for* their occupants, or in order to remember the Hereafter.

The second kind: that they be visited in order to make recitation at them, or to pray at them, or to sacrifice at them. This is an innovation and is among the means leading to shirk.

The third kind: that they visit them in order to sacrifice *to* the deceased and to seek nearness to him thereby; or in order to supplicate *to* the deceased besides Allah; or in order to seek from him support (madad), or rescue, or victory. This is major shirk — we ask Allah for safety. So it is obligatory to be wary of these innovated visits.

There is no difference whether the one supplicated to is a prophet, or a righteous person, or someone other than these two. Included in this is what some of the ignorant do at the grave of the Prophet ﷺ — supplicating to him and seeking succour from him — or at the grave of al-Husayn, or al-Badawi, or Sheikh 'Abd al-Qadir al-Jilani, or others. And Allah is the One whose help is sought.

The Ruling on Asking the Deceased, Seeking Succour from Him, and Seeking Support from Him

Q 2: What some of the ignorant do around certain graves — asking the deceased, seeking succour from him, and asking him for healing, or for victory over enemies, or for support — what is its ruling? For this is found in many lands.

The answer: In the name of Allah, and all praise is due to Allah.

This action is part of major shirk, and it is the shirk of the earlier polytheists from Quraysh and others. They used to worship al-Lat, al-'Uzza and Manat, and many idols (awthan) and images (asnam); they would seek succour from them, and seek aid from them against their enemies. It is as Abu Sufyan said on the day of Uhud:

(لنا العزى ولا عزى لكم)

"We have (the idol) Al-'Uzza, whereas you have no 'Uzza! "

So the Prophet ﷺ said to the Companions:

«قُولُوا اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

"Say to him: Allah is our Mawla (Patron), and you have no mawla."

Then Abu Sufyan said:

(أَعْلُ هُبَل)

"Superior may be Hubal!"

— what he intended was *"Superior may be Hubal!"*, meaning the idol that Quraysh used to worship in Makkah. So the Prophet ﷺ said, «أَجِيبُوهُ» *"Respond to him."* They said, "What shall we say, O Messenger of Allah?" He said:

«قُولُوا اللَّهُ أَعْلَى وَأَجَلُّ»

"Say: Allah is Higher and more Majestic."

The point is this: supplicating to the dead, to idols, to stones, to trees and to other created things besides them; and seeking succour from them, or seeking victory through them; and sacrificing to them, and making vows to them, and circumambulating them — all of that is part of major shirk, because all of it is worship directed to other than Allah, and is among the deeds of the

earlier and the later polytheists. So it is obligatory to be wary of these things, and to repent to Allah from that.

It is obligatory upon the people of knowledge and upon the callers to Allah, Glorified be He, to advise whoever engages in that, and to teach him, and to guide him, and to make clear to him that this is the shirk of the earlier polytheists, concerning whom Allah said:

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

"They worship besides Allah others who can neither harm nor benefit them, and say, "These are our intercessors with Allah." [Yunus 10:18]

And He, Glorified be He, said concerning that:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ﴾

"Indeed, Allah does not forgive associating others with Him 'in worship', but forgives anything else of whoever He wills." [Al-Nisa' 4:48]

And He, Glorified be He, said concerning it:

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ۝﴾

"Had they associated others with Him 'in worship', their 'good' deeds would have been wasted" [Al-An'am 6:88]

And He, Glorified be He, said concerning it:

﴿إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝﴾

"Whoever associates others with Allah 'in worship' will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers." [Al-Ma'idah 5:72]

And He, Mighty and Majestic, said concerning it, addressing His Prophet Muhammad ﷺ:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ۝﴾

"It has already been revealed to you—and to those 'prophets' before you—that if you associate others 'with Allah', your deeds will certainly be void and you will truly be one of the losers." [Al-Zumar 39:65]

And the Prophet ﷺ said concerning it:

«مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدًّا دَخَلَ النَّارَ»

"Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire)." Al-Bukhari reported it in his Sahih.

And he ﷺ said:

«حَقَّ اللَّهُ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

"Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him." Its authenticity is agreed upon.

And he — upon whom be blessings and peace — said:

«مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ.»

"Whoever meets Allah associating nothing with Him shall enter Paradise, and whoever meets Him associating anything with Him shall enter the Fire."

Muslim reported it in his Sahih. And the verses and hadiths bearing this meaning are numerous.

We ask Allah to grant the Muslims understanding (fiqh) of His religion; to protect them from everything that angers Him; to favour them with sincere repentance from every evil; to grant the scholars of the Muslims in every place success in spreading knowledge and in guiding the ignorant to that for which they were created — namely the tawhid of Allah and obedience to Him; to give victory to His religion and to raise high His word; and to grant the leaders of the Muslims and their rulers success in attaining insight (basirah) into their religion, in judging by His legislation, and in binding the peoples to it. Indeed, He is Bountiful and Generous.

And may Allah send blessings and peace upon our Prophet Muhammad, and upon his family and his Companions.

The Location of the Grave of al-Husayn, May Allah Be Pleased with Him

Q 3: The questioner says: People's talk has grown abundant, and they have differed, concerning the grave of our master al-Husayn — where is its location? And do the Muslims derive any benefit from knowing its location precisely?

The answer: In actual fact, people have differed concerning that. It has been said that he was buried in al-Sham; and it has been said: in Iraq. And Allah knows best what the reality is.

As for his head, there is disagreement concerning it. It has been said: in al-Sham; and it has been said: in Iraq; and it has been said: in Egypt. The correct position is that the one in Egypt is not a grave of his; rather it is an error, and the head of al-Husayn is not in it. A work has been written concerning that by some of the people of knowledge, and they made clear that there is no basis for his head being in Egypt, and no valid ground for that. Rather, what is most likely is that it is in al-Sham, because it was transported to Yazid ibn Mu'awiyah, and he was in al-Sham. So there is no ground for the statement that it was transported to Egypt. It was therefore either preserved in al-Sham, in the repositories of al-Sham, or else it was returned to his body in Iraq.

In any case, people have no need to know where he was buried or where he was. Rather, what is legislated is to supplicate *for* him for forgiveness and mercy — may Allah forgive him and be pleased with him — for he was killed wrongfully. So he is supplicated *for* with forgiveness and mercy, and much good is hoped for him; and he and his brother al-Hasan are the two masters of the youth of the people of Paradise, as the Prophet ﷺ stated. May Allah be pleased with them both and grant them His pleasure.

Whoever knows his grave and gives the greeting of peace to him and supplicates *for* him, there is no harm in that, just as the other graves are visited — without any excessiveness (ghuluww) concerning him and without any worship directed to him. And it is not permissible that intercession be requested from him, nor anything else, just as with all the rest of the dead — because nothing whatsoever is to be requested *of* the deceased; rather, he is supplicated *for*, and mercy is invoked upon him, if he was a Muslim. This is because of the statement of the Prophet ﷺ:

«زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمُ الْآخِرَةَ»

"Visit the graves, for they will remind you of the Hereafter. "

So whoever visits the grave of al-Husayn, or of al-Hasan, or of anyone else among the Muslims, in order to supplicate *for* them, and to invoke mercy upon them, and to seek forgiveness for them — as one does with the rest of the graves of the Muslims — this is Sunnah. But as for visiting graves in order to supplicate *to* their occupants, or to seek aid from them, or to request intercession from them — this is among the reprehensible matters; indeed, it is part of major shirk.

Nor is it permissible that a mosque be built over them, nor a dome, nor anything else — because the Messenger ﷺ said:

«لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

"Allah cursed the Jews and the Christians; they took the graves of their Prophets as places of worship (masajid)." Its authenticity is agreed upon. Its authenticity is agreed upon.

And because of what Jabir ibn 'Abdullah — may Allah be pleased with them both — reported in *al-Sahih* from the Prophet ﷺ, that he forbade the plastering of graves, and sitting upon them, and building over them. So it is not permissible that a grave be plastered, or perfumed, or that coverings be placed over it, or that anything be built over it. All of this is prohibited and is among the means leading to shirk, and nor is prayer to be performed at it — because of the statement of the Prophet, upon whom be blessings and peace:

«أَلَا وَإِنْ مِنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، فَإِنِّي أَنَهَاكُم عَنْ ذَلِكَ»

"Lo! Those who came before you used to take the graves of their Prophets and their righteous ones as places of worship. Lo! Do not take graves as places of worship, for I forbid you from that."

Muslim reported it in his *Sahih*, from Jundub ibn 'Abdullah al-Bajali, may Allah be pleased with him. This hadith indicates that prayer at graves is not permissible, nor is taking them as places of worship; and because that is a means to shirk, and to their being worshipped besides Allah — through supplicating to them, and seeking succour from them, and making vows to them, and rubbing oneself against their graves in quest of their blessing (barakah). It is for this reason that the Prophet, upon whom be blessings and peace, warned against that.

Rather, graves are to be visited only in the manner prescribed by Sharia: in order to give the greeting of peace to them, and to supplicate for them, and to invoke mercy upon them — without undertaking travel for that purpose. And Allah is the Granter of success, and the Guide to the right way.

The Ruling on Going to Soothsayers and Fortune-Tellers

Q 4: From A.'A.M., who says: Is it permissible to go to soothsayers, fortune-tellers and charlatans, and to question them, and to seek medical treatment with them by means of oil and the like?

The answer: It is not permissible to go to fortune-tellers, sorcerers, astrologers, soothsayers and their like; nor is it permissible to question them or to believe them; nor is it permissible to seek medical treatment with them by means of oil or anything else. This is because the Messenger ﷺ forbade coming to them, and questioning them, and believing them — for they claim knowledge of the unseen (al-ghayb), and they lie to the people, and they call them to the causes of deviation from the creed ('aqedah).

It is authentically established from the Messenger of Allah ﷺ that he said:

«مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُفْعَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا»

"Whoever comes to a fortune-teller and asks him about something, prayer shall not be accepted from him for forty nights." Muslim reported it in his Sahih.

And he ﷺ said:

«مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ»

"Whoever comes to a fortune-teller or a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad ﷺ."

And he said, upon whom be blessings and peace:

«لَيْسَ مِنَّا مَنْ سَحَرَ، أَوْ سُجِرَ لَهُ، أَوْ تَطَيَّرَ، أَوْ تُطِيرَ لَهُ، أَوْ تَكْهَنَ، أَوْ تُكْهَنَ لَهُ»

"He is not one of us who practices sorcery or has it done for him, who seeks bad omens or has it done for him, or who practices soothsaying or has it done for him."

And the hadiths bearing this meaning are numerous.

In what Allah has made permissible — namely, seeking treatment by means of the legislated ruqyah and permissible medicines, at the hands of those known for the soundness of their creed and their conduct — there is sufficiency, and all praise is due to Allah.

And Allah is the One who grants success.

The Treatment for One Afflicted by Sarf, or 'Atf, or Magic; How the Believer May Be Saved from That; and What the Supplications and Remembrances for That Matter Are

Q 5: What is the treatment for one afflicted by sarf, or 'atf, or magic? And how is it possible for the believer to be saved from that, and for the doing of it not to harm him? And are there supplications, or remembrance from the Qur'an and the Sunnah, for that matter?

The answer: There are several kinds of treatment.

First: Consideration is given to what the sorcerer did. If it is known that he, for example, placed some hair in a certain place, or placed it in combs, or in something else — if it is known that he put it in such-and-such a place — then this thing is removed, and burned, and destroyed; thereby its effect is nullified and what the sorcerer intended is removed.

Second: That the sorcerer, if he is known, be compelled to remove what he did. So it is said to him: "Either you remove what you did, or your neck is struck." Then, once he has removed that thing, the one in authority (wali al-amr) executes him — because the sorcerer is, according to the correct position, to be executed without being called to repentance, as 'Umar — may Allah the Exalted be pleased with him — did. And it has been narrated from the Messenger ﷺ that he said:

«حَدُّ السَّاحِرِ ضَرْبُهُ بِالسَّيْفِ»

"The prescribed punishment (hadd) of the sorcerer is striking him with the sword."

And when the Mother of the Believers Hafsa — may Allah the Exalted be pleased with her — came to know that a slave-girl of hers was engaging in magic, she killed her.

Third: Recitation, for it has a tremendous effect in removing magic. That is, that there be recited over the bewitched person, or into a vessel: Ayat al-Kursi; and the verses concerning magic that are in Surah al-A'raf, and in Surah Yunus, and in Surah Ta-Ha; and along with them Surah al-Kafirun, Surah al-Ikhlās, and al-Mu'awwidhatan (Surah al-Falaq and Surah al-Nas). And he supplicates for him for cure and well-being — especially with the supplication established from the Prophet ﷺ, which is:

«اللهم رب الناس، أذهب البأس، واشف أنت الشافي، لا شفاء إلا شفاؤك، شفاء لا يغادر سقماً»

Allahumma Rabban-nasi, adhibil-ba'sa, washfi, Anta Al-Shafi, la shifa'a illa shifa'uka, shifaaan la yughadiru saqaman

"O Allah, Lord of mankind, remove the affliction and grant cure — You are the Healer. There is no cure except Your cure, a cure that leaves behind no sickness."

And among this is that with which Jibra'il performed ruqyah upon the Prophet ﷺ, which is:

«بسم الله أرقيك من كل شيء يؤذيك، ومن شر كل نفس أو عين حاسد الله يشفيك، بسم الله أرقيك»

Bismillahi arqika, min kulli shay'in yu'dhika, wa min sharri kulli nafsin aw 'aynin hasid, Allahu yashfika, bismillahi arqika

"In the name of Allah I perform ruqyah upon you, from everything that harms you, and from the evil of every soul or envious eye. May Allah cure you. In the name of Allah I perform ruqyah upon you."

And he repeats this ruqyah three times, and repeats the recitation of:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

"Say, 'He is Allah, [who is] One.'" [Al-Ikhlās 112:1]

and of al-Mu'awwidhatan, three times.

Among this too is that what we have mentioned be recited into water, and that the bewitched person drink from it and wash himself with the remainder — once, or more, according to need — for it will be removed by the permission of Allah the Exalted. The scholars — may Allah have mercy upon them — have mentioned this, as Sheikh 'Abd al-Rahman ibn Hasan — may Allah have mercy on him — mentioned it in the book *Fath al-Majid Sharh Kitab al-Tawhid*, in the chapter "What Has Been Narrated Concerning al-Nushrah"; and others have mentioned it as well.

Fourth: That he take seven leaves of green sidr (lote-tree) and crush them and put them in water, and that there be recited into it what has preceded of the verses, and the aforementioned surahs, and the supplications; then he drinks from it and washes himself. Likewise, that is beneficial in treating the man who has been withheld from his wife: the seven leaves of green sidr are placed in water, and what has preceded is recited into it, then he drinks from it and washes himself — and it is beneficial, by the permission of Allah, Mighty and Exalted.

The verses that are recited into the water and the green sidr leaves, in the case of those upon whom magic has been worked, and of one who has been withheld from his wife and does not have intercourse with her, are as follows:

1 – The recitation of al-Fatihah.

2 – The recitation of Ayat al-Kursi from Surah al-Baqarah, which is His saying, Most High:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾
 ﴿٢٥٥﴾

"Allah! There is no god 'worthy of worship' except Him, the EverLiving, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He 'fully' knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills 'to reveal'. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest." [Al-Baqarah 2:255]

3 – The recitation of the verses of al-A'raf, which is His saying, Most High:

﴿ قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝١٠٦ ۝ فَالْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۝١٠٧ ۝ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنّٰظِرِيْنَ ۝١٠٨ ۝ قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ۝١٠٩ ۝ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَهَٰذَا تَأْمُرُونَ ۝١١٠ ۝ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَآئِنِ حٰشِرِيْنَ ۝١١١ ۝ يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ۝١١٢ ۝ وَجَآءَ السّٰحِرَةُ فِرْعَوْنَ قَالُوْٓا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِيْنَ ۝١١٣ ۝ قَالَ نَعَمْ وَإِنّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ۝١١٤ ۝ قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُوْنَ نَحْنُ الْمُتَلَقِّيْنَ ۝١١٥ ۝ قَالَ الْقُوا ۖ فَلَمَّآ أَلْقَوْا سَحَرُوْٓا أَعْيْنَ النَّاسِ وَأَسْثَرَهُبُوْهُمُ وَجَآءُوا بِسَاحِرٍ عَظِيْمٍ ۝١١٦ ۝ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُوْنَ ۝١١٧ ۝ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ۝١١٨ ۝ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوْا صٰغِرِيْنَ ۝١١٩ ۝ وَالْقَىٰ السّٰحِرَةُ سَاجِدِيْنَ ۝١٢٠ ۝ قَالُوا ءَآمَنَّا بِرَبِّ الْعٰلَمِيْنَ ۝١٢١ ۝ رَبِّ مُوسَىٰ وَهَارُونَ ۝١٢٢ ۖ﴾

"Pharaoh said, "If you have come with a sign, then bring it if what you say is true." So Moses threw down his staff and—behold!—it became a real snake. Then he drew his hand 'out of his collar' and it was 'shining' white for all to see. The chiefs of Pharaoh's people said, "He is indeed a skilled magician, who seeks to drive you from your land." So Pharaoh asked, "What do you propose?" They replied, "Let him and his brother wait and send mobilizers to all cities to bring you every clever magician." The magicians came to Pharaoh, saying, "Shall we receive a 'suitable' reward if we prevail?" He replied, "Yes, and you will certainly be among those closest to me." They asked, "O Moses! Will you cast, or shall we be the first to cast?" Moses said, "You first." So when they did, they deceived the eyes of the people, stunned them, and made a great display of magic. Then We inspired Moses, "Throw down your staff," and—behold!—it devoured the objects of their illusion! So the truth prevailed and their illusions failed. So Pharaoh and his people were defeated right there and put to shame. And the magicians fell down, prostrating. They declared, "We 'now' believe in the Lord of all worlds—the Lord of Moses and Aaron." " [Al-A'raf 7:106–122]

4 – The recitation of verses in Surah Yunus, which is His saying, Most High:

﴿ وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ۝٧٩ ۝ فَلَمَّآ جَآءَ السّٰحِرَةُ قَالِ لَهُمْ مُوسَىٰ الْقُوا مَا أَنْتُمْ مُّقِفُونَ ۝٨٠ ۝ فَلَمَّآ اَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهٖ اِلَّآ سِحْرٌ مُّضِلٌّ ۖ إِنْ اَللّٰهُ سَيُضِلُّهُ ۖ وَإِنْ اَللّٰهُ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ۝٨١ ۝ وَيُحِقُّ اَللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ ۖ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝٨٢ ۖ﴾

"Pharaoh demanded, "Bring me every skilled magician." When the magicians came, Moses said to them, "Cast whatever you wish to cast!" When they did, Moses said, "What you have produced is mere magic, Allah will surely make it useless, for Allah certainly does not set right the work of the corruptors. And Allah establishes the truth by His Words—even to the dismay of the wicked." " [Yunus 10:79–82]

5 – The recitation of verses in Surah Ta-Ha, which is His saying, Mighty and Majestic:

﴿ قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ۖ قَالَ بَلْ أَلْقُوا ۚ فَإِذَا حِبالُهُمْ
وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ۚ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ۚ قُلْنَا لَا
تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ۚ وَأَلْقِ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا
يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ۚ﴾

"They said, "O Moses! Either you cast, or let us be the first to cast." Moses responded, "No, you go first." And suddenly their ropes and staffs appeared to him—by their magic—to be slithering. So Moses concealed fear within himself. We reassured 'him', "Do not fear! It is certainly you who will prevail. Cast what is in your right hand, and it will swallow up what they have made, for what they have made is no more than a magic trick. And magicians can never succeed wherever they go." " [Ta-Ha 20:65–69]

6 – The recitation of Surah al-Kafirun.

7 – The recitation of Surah al-Ikhlās and al-Mu'awwidhatan — and these two are Surah al-Falaq and Surah al-Nas (three times).

8 – The recitation of some of the legislated supplications, such as:

«اللهم رب الناس، أذهب البأس، واشف أنت الشافي، لا شفاء إلا شفاؤك، شفاء لا يغادر سقماً»

Allahumma Rabban-nasi, adhibil-ba'sa, washfi, Anta Al-Shafi, la shifa'a illa shifa'uka, shifaaan la yughadiru saqaman

"O Allah, Lord of mankind, remove the affliction and grant cure — You are the Healer. There is no cure except Your cure, a cure that leaves behind no sickness."

— three times; this is good. And if, along with that, he recites:

«بسم الله أرقيك من كل شيء يؤذيك، ومن شر كل نفس أو عين حاسد الله يشفيك، بسم الله أرقيك»

Bismillahi arqika, min kulli shay'in yu'dhika, wa min sharri kulli nafsin aw 'aynin hasid, Allahu yashfika, bismillahi arqika

"In the name of Allah I perform ruqyah upon you, from everything that harms you, and from the evil of every soul or envious eye. May Allah cure you. In the name of Allah I perform ruqyah upon you."

— three times, this is good.

And if what has preceded [i.e., the previously mentioned verses/suplications] is recited directly over the one afflicted by sorcery, and one blows [lightly, with a trace of breath/saliva] upon his head or upon his chest, then this too is among the means of cure, by Allah's permission, as has [already] been mentioned.

The Will Attributed to Ahmad, the Bearer of the Keys of the Haram?

Q 6: One of the brothers came to me and gave me a will attributed to a person called Ahmad, the bearer of the keys of the Haram of the Messenger of Allah ﷺ, [addressed] to the Muslims from the easts of the earth to its wests. When I read it, I found it to contradict the Islamic creed; and when I discussed it with him, he did not listen to my advice, and he resolved to distribute the greatest possible number of that will. So what is your eminence's view on this matter? May Allah reward you with good.

The answer: This circular — together with the benefits alleged to follow from it, according to the claim of the one who wrote it, and the danger alleged to follow from neglecting it — is a lie having no basis in truth. Rather, it is among the fabrications of liars. It is not permissible to distribute it, neither domestically nor abroad. Rather, that is a reprehensible act: whoever does it sins, and deserves punishment for it, both immediate and deferred, because the evil of innovations is great, and their consequences are severe.

This circular, in this form, is among the reprehensible innovations, and among lying about Allah, Glorified be He. Allah, Glorified be He, has said:

﴿ إِنَّمَا يَفْتَرِي الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ۝١٠٥ ﴾

"No one fabricates lies except those who disbelieve in Allah's revelations, and it is they who are the 'true' liars." [Al-Nahl 16:105]

And the Prophet ﷺ said:

«من أحدث في أمرنا هذا ما ليس منه فهو ردٌّ»

"If anyone introduces in our matter something which does not belong to it, will be rejected"

It is agreed upon. And he — upon whom be blessings and peace — said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"He who does something contrary to our way (i.e., Islam) will have it rejected. "
Muslim reported it in his *Sahih*.

So it is obligatory upon all the Muslims into whose hands the likes of this circular fall to tear it up, and destroy it, and warn people against it. We have disregarded it, and others among the people of faith have disregarded it, and we have seen nothing but good.

Indeed, whoever wrote it, and whoever distributed it, and whoever called to it, and whoever promoted it among the people — he sins; because all of that falls under cooperating in sin and aggression, and under promoting innovations and encouraging their adoption.

We ask Allah for safety, for ourselves and for the Muslims, from every evil; and Allah is sufficient for us against the one who forged it. And we ask Allah to deal with him as he deserves, for his lying about Allah, and his promoting of falsehood, and his occupying the people with what harms them and does not benefit them.

And may Allah send blessings upon our Prophet Muhammad, and upon his family and his Companions.