An Answer Regarding
Swearing by other than Allaah
& Prayer towards the Graves

Followed by A Chapter on
Al-Istighaathah

Shaykhul-Islaam Ibn Taymiyyah
[4729H]
An Answer regarding Swearing by other than Allaah & Prayer towards the Graves

Followed by a chapter regarding *Al-Istighaathah*

By

*Shaykhul-Islaam*

Abool-‘Abbaas Ahmad ibn ‘Abdul-Haleem Ibn Taymiyyah al-Harraanee

[d.728H]

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Table of Contents

Translator’s Forward...........................................1

Introduction..................................................5

An Answer regarding Swearing by other than Allaah & Prayer towards the Graves.......................7

Chapter.........................................................21

A chapter regarding *Al-Istighaathab*..................39

An Additional Section on *Al-Istighaathab*...........56
al-Haafith al-Mizzee [d.742H] said about Shaykhul-Islaam Ibn Taymiyyah (رَضِيَ اللَّهُ عَنْهُ):

"I have not seen anyone like him, nor did he see anyone like himself. And I have never seen anyone more knowledgeable of the Book of Allaah and the Sunnah of His Messenger, nor anyone who followed them more closely than him."

al-'Uqqodud-Darriyyah of al-Imaam Ibn 'Abdul-Haadee (pg.12)
Translator's Forward

All praises and thanks are for Allaah, many fine, blessed praises as our Lord loves and is pleased with, and may salaat and salaam be upon our prophet Muhammad, and upon his family and his Companions one and all.

To proceed...

In the hands of the noble reader is the translation of "An Answer regarding Swearing by other than Allaah & Prayer towards the Graves", followed by "A chapter regarding Al-Istighaaathah", of Shaykhul-Islaam Abool-Abbaas Ahmad ibn ‘Abdul-Haleem Ibn Taymiyyah al-Harraanee [d.728H] (الرئیس).

These short rasaa’il (treatises) are from the previously unpublished rasaa’il of Shaykhul-Islaam Ibn Taymiyyah (الرئیس) and was edited and checked by our noble brother, Shaykh (Dr.) Aboo Muhammad Fawwaaz al-Awadee (الرئیس). For further clarification and benefit, I have added an additional section related to al-Istighaaathah from Shaykhul-Islaam’s beautiful Qaa’idatun Jaleelatun fit-Tawassutil wala-Waseelah.

In these short rasaa’il (treatises) the reader will find many benefits, among them:
The obligation of the Tawheed of Allaah and directing the 'ibaaadaat (acts of worship) to Him Alone, whether they be actions of the heart, actions of the tongue, or actions of the limbs, and this is the foundation of the religion of Islaam.

The prohibition of shirk, both shirk al-akbar (the major shirk that expels one from the religion) and shirk al-Ashgab (the minor shirk).

The defense of Allaah’s Messenger (ﷺ) for Tawheed and nurturing his Companions and his Ummah upon it and his warning them from shirk.

That al-Halif (swearing an oath) and al-Istighfaathah (seeking help, relief, and deliverance from difficulty), like the Salaah, are acts of worship and must be directed to Allaah Alone.

That praying towards the graves, setting up masaajid (places of worship) upon them, lighting lamps upon them (to serve and venerate them), and other than that are acts which Allaah and His Messenger have prohibited and warned against in the Qur’aan and the authentic Sunnah.

I would like to thank Sulaymaan ar-Roomee and Mu‘ammad al-Mansour for taking the time to review the translation and making corrections and valuable suggestions where needed. And I need to thank Aboo Hanaan ‘Umar Lewis for reviewing the
final product. Likewise, for his constant encouragement and unwavering support, I must thank my noble brother Aboo ‘Abdillaah Nabeel Chogle.

And special thanks go to our shaykh, Shaykh Aboo ‘Uthmaan Muḥammad al-‘Anjaree ( durood) for sitting with me and suggesting points of benefit related to the text that have been included in the footnotes. The reading of both the Arabic text and the translation was completed on the 7th of Muḥarram, 1432H / 2 December, 2011. May Allaah reward him for his support and advice, and for his efforts in clarifying truth from falsehood.

Likewise, I have to thank Shaykh Aboo Muhammad Ahmad as-Subay’ee for his advice and insight.

I also wish to thank Shaykh Khaalid ‘Abdur-Rahmaan Aal-Jaad al-Miğree ( durood) for taking the time to review some of the footnotes after completing his 2-month long dawrah here in Kuwait. This took place around the 2nd of Rabee’ ath-Thaanee, 1433H.

Special thanks go to Shaykh Fawwaaz for his patience and help throughout this project. May Allaah reward him for his efforts.
I want to thank my family in particular for their support, with extra special thanks going to Umm Sufyaan for her patience, advice, and encouragement throughout this project.

May peace and blessings be upon our Prophet Muhammad, and upon his family and his Companions, one and all.

Aboo Sufyaan ‘Uthmaan Beecher
Al-Fintaas, Al-Kuwait
6 Safar, 1433 / 1 January, 2012
Introduction

All praise and thanks are due to Allaah, Lord of al-‘Aalameen, and may salaat and salaam be upon our prophet Muhammad and upon his family and his Companions.

To proceed...

The verification of this treatise was completed relying upon a manuscript from the library of King Sa’ood University in ar-Riyad, included in a collection of risaa’il of Shaykhul-Islaam Ibn Taymiyyah (may Allaah have mercy on him) with the number 2263, beginning from marker no. 109 through no. 111. And it is from the risaa’il which have never before been published, and in this print there are some additions and corrections.

May peace and blessings be upon our Prophet Muhammad, and upon his family and his Companions.

Fawaaz Muhammad Ahmad al-‘Awwadee
10/5/1431H
2nd Edition 21/4/1432
An Answer regarding Swearing by other than Allaah & Prayer towards the Graves

جوالب في الجهد بغير اللد و الصلادة إلى القبور
Copy of the first page of the manuscript
Copy from the manuscript
An Answer regarding Swearing by other than Allaah & Prayer towards the Graves

Shaykhul-Islaam Ibn Taymiyyah ( radiatorullah ) said:

“All praise and thanks are for Allaah, many fine, blessed praises as our Lord loves and is pleased with, and just as is befitting His Beneficence and the glory of His Majesty. And I bear witness that nothing has the right to be worshipped (in truth) except Allaah Alone without any partner, and I bear witness that Muhammad is His servant and His Messenger (صلى الله عليه وسلم).

Salaamun ‘alaykum wa rahmatullaahi wa barakaatuh.

To proceed:

So indeed you asked about some matters, and I wrote regarding them what Allaah the Most High made easy (for me to write):
As for (al-Halif) swearing by other than Allaah, then indeed it has been authentically reported from the Prophet (ṣallallaahu ‘alaihi wa sallam) the ḥaditheeth with the prohibition of it and the intensity and harshness regarding it.

So Ibn ‘Umar (radiyallahu ‘anhu) narrated that the Prophet (ṣallallaahu ‘alaihi wa sallam) heard ‘Umar, and he was swearing by his father, so he said: "Verily Allaah prohibits you from swearing by your fathers, so whoever swears, then let him swear by Allaah or let him remain silent."

It was collected by al-Bukhaaree and Muslim in the two Sаheehеs. 2

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1 {Translator} Al-Halif is (swearing) an oath...its root meaning is a pact (or agreement) with firm resolve and intent. [an-Nihaayatun fee ghareebil-Hadeethi wal-Athar (pg.225)] As for swearing by other than Allaah, than it is an act of шirk which opposes the Tawheed of Allaah and the da’wab that He sent the Prophets and Messengers with. So it is an act which must be done only for Allaah Alone, just like the Сalab, ad-Du’aa, al-Isti’aanah, seeking knowledge, or any other act of worship, and the narrations that Shaykhul-Islam mentions in this chapter will make this clear.

2 al-Bukhaaree (#6108) and Muslim (#4257) {Translator} Shaykh al-Anjaree mentioned that this is an example of how the Messenger of Allaah (ṣallallaahu ‘alaihi wa sallam) if one of his Companions said or did something that they did not know was incorrect, he would correct them and teach them the Ḥagg.
And in the narration of Muslim 3 from Ibn 'Umar who said: The Messenger of Allah (صلى الله عليه وسلم) said: "Verily Allaah prohibits you from swearing by your fathers." 'Umar said: 'So by Allaah! I never swore (an oath) since I heard Allaah's Messenger (صلى الله عليه وسلم) (say that)." 4

And 'Umar (رضي اللَّهُ عنْهُ) narrated that he said: "By my father, no!" So the Messenger of Allaah (صلى الله عليه وسلم) said: "What is this?! For verily whoever swears by something other than Allaah has committed shirk."

It was reported by al-Imaam Ahmad in his Musnad. 5

And Ibn 'Umar reported that he heard a man say: "By the Ka'bah, no!" So Ibn 'Umar said: "Do not swear by other than Allaah, for indeed I heard Allaah's Messenger (صلى الله عليه وسلم) say: "Whoever swears by other than Allaah has committed kufr or has committed shirk."

It was reported by at-Tirmidhee 6 and he said: a hasan hadith. 7

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3 Muslim (#4254)
4 {Translator} Shaykh al-'Anjaree explained that this narration shows how the Companions, after they learned the Haqq, they would stick to it and not leave it for anything. And this is the way of Ahlus-Sunnah: When they know the Haqq, they hold on to it tightly and do not turn right or left, and they leave off arguing and debating regarding it.
5 Collected by Ahmad (# 329) and its isnaad is saheeh.
6 At-Tirmidhee (#1535), declared saheeh by al-Haakim and Ibnul-Milqin as it is in Al-Badrul-Mumeer (9/458), and al-Albaaneee in his checking of Sunan at-Tirmidhee.
7 {Translator} Shaykh al-'Anjaree mentioned that this shows how the Companions, after taking knowledge from the Prophet (صلى الله عليه وسلم),
And from Aboo Hurayrah (رضي الله عنه) who said: "The Messenger of Allaah (صلى الله عليه وسلم) said: "Do not swear by your fathers, nor by your mothers, nor by the idols (set up as rivals with Allaah), and do not swear except by Allaah. And do not swear unless you are truthful."
It was related by an-Nasaa’ee.  

And Qutaylah bint Sayfee al-Juhaniyyah reported that a Jew came to the Prophet (صلى الله عليه وسلم) and said: "Verily you (the Muslims) set up rivals (with Allaah) and indeed you commit shirk, for you say 'What Allaah wills and what you will', and you say 'By the Ka’bah.” So the Prophet (صلى الله عليه وسلم) ordered them (the Companions) if they want to swear that they say 'By the Lord of the Ka’bah’, and for any one of them to say ‘What Allaah wills, then you will.’
It was related by al-Imaam Ahmad.  

And with an-Nasaa’ee: And a man said to the Prophet (صلى الله عليه وسلم) 'What Allaah wills and what you

- they would censure and rebuke the mukhaalif (the one who opposes the Haajj).

8 An-Nasaa’ee (# 3800), and declared saheeh by Shaykh al-Albaanee.

{Translator} To intentionally lie while swearing an oath is from the major sins. Ibn Mas’ood (رضي الله عنه) reported that he heard the Messenger of Allaah (صلى الله عليه وسلم) say: "Whoever swears a false oath in order to take by it the wealth of another muslim deliberately, he will meet Allaah while He is angry with him.” [Muslim] And the Salaf called this type of false oath al-yameen al-ghamoos.

9 Ahmad (# 27093), and declared saheeh by al-Albaanee in As-Silsilah As-Saheehah (# 136)

10 As-Sunan Al-Kubraa (# 10759) and declared saheeh by al-Albaanee in As-Silsilah As-Saheehah (# 139)
will.’ So he said: *“Do you make me a rival with Allaah?! Instead (say) what Allaah Alone wills.”*

And the ‘Ulamaa’ have agreed – according to what I know – from the Companions, the Taabi’een, and the Imaams - upon the dislike of swearing by other than Allaah, the prohibition of it, and that the oath (al-yameen) is not binding and an expiation (kaffaarah) is not obligatory if one breaks it, except that they differed in regards to one swearing by the Messenger of Allaah (ṣallallaahu ‘alayhi wa sallam) specifically. 11

Then from the companions of the Imaams are those who say: Swearing by other than Allaah is disliked and is not prohibited. And the rest assert that it is haraam (prohibited), and this is what is correct, because the Prophet (ṣallallaahu ‘alayhi wa sallam) stated that Allaah forbade us from it, and what Allaah forbade us from is haraam, except that a proof is established that shows it is disliked. And he stated that this is shirk and kafir, and everything that is named kafir and shirk, then its lowest degree is that it is haraam.

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11 Shaykhul-Islaam mentions: “And al-Halif by the creation is haraam according to the jumhoor (majority of the scholars). And it is the madhab of Abboo Haneefah and one of the two sayings in the madhab of ash-Shaafi’ee and Ahmaad, and unanimous consensus (ijmaa’) of the Companions on that has been reported.” And he also mentions that this was the position of the jumhoor, including Maalik, Abboo Haneefah, ash-Shaafi’ee, and one of the sayings of Ahmaad. See al-Fataawa (1/204) and al-Istigaathah fee-raddi ‘alaal-Bakree (1/82).

Shaykhul-Islaam also mentions: “And the majority of the scholars are upon (the position) that al-yameen (the oath) is not binding, not by him (the Prophet) and not by other than him. And indeed the Prophet (ṣallallaahu ‘alayhi wa sallam) said: ‘Whoever swears, then let him swear by Allaah or remain silent.’ And he said: ‘Whoever swears by other than Allaah has committed shirk.’” [Majmooa’atul-Fataawa (11/506)]
And indeed it is named shirk because swearing by other than Allaah only occurs (by swearing) by that which is worshipped. So whoever swears by other than Allaah, then indeed he has set up a nidd (rival) with Allaah.  

So if he does this, believing whole-heartedly in its worship, he is a kaafir. And if he does not believe, then he is a mushrik according to the saying [that it is] less than the major shirk that expels one from the religion, as they have said ‘shirk less than shirk’. And (it comes in) his saying [الله خالق الدنور] 13:  

"Ar-Riyaa’ is shirk."  

And in regards to that Allaah the Most High revealed:

فَمَنْ كَانَ يَرْجُوْ لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَّالًا صَالِحًا ۖ \nۚ وَلَا يُشْرَكَ بِعِبَادَةِ رَبِّيِّ أَحَدٌ

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12 A nidd is the equal or like of something that opposes it in its affairs, ... and what is intended by it is what they used to take as dieties (that are worshipped) besides Allaah. [an-Nibaayatu fee gharebil-Athar (5/34)]

13 An addition dictated by the context.

14 Established as marfoo’ from the hadeth of Shaddaad bin Aws and other than him: “Verily that which I fear for you most is the minor shirk.” They said: “And what is the minor shirk, O Messenger of Allaah?” He said: “Ar-Riyaa’…” Collected by Ahmad (5/428) and al-Bayhaqeey in Ash-Shi’ab (6412), and Ibn Hajar declared its isnad hasan in Buloogul-Maraam (1277) and declared saheeh by al-Albaaneey in Ar-Saheehab (951)
"So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." [Al-Kahf (18):110]

And this includes that a man says ‘(I swear) by my life’ or ‘by your life’, ‘by so-and-so’s life’, or ‘by the grave of so-and-so’, or ‘by the grave of my father’, or ‘by the grave of your father’, or ‘by the grave of shaykh so-and-so’, or ‘by the grace of the Sultaan’, ‘by the life of the Sultaan’s head’, or ‘by the life of your head’. Or, ‘by the right of my sword’, ‘by the life of the youth’, ‘by the right of my father’, or ‘by your sanctity with Allaah’ or ‘by the sanctity of shaykh so-and-so with Allaah’ or ‘by the right of the Ka’bah’ and everything that is from this by which the crudest of people swear by with the intention of glorification.

So whoever swears by something from these types of oaths then he has indeed disobeyed Allaah and His Messenger in his saying: “Whoever swears an oath, then let him not swear except by Allaah.”

15 And he enters into his saying: “Whoever swears by something other than Allaah has committed shirk.”

16 Al-Bukhaaree (#3836) and Muslim (#4259)
16 The hadith of ‘Umar that has preceded, collected by al-Imaam Ahmad (#329)
Along with that, ‘Abdullaah bin Mas’ood (رضي الله عنه) said, and he is from the senior-ranking Companions of Allaah’s Messenger (صلى الله عليه وسلم): “That I swear by Allaah and I am lying is more beloved to me than I swear by other than Him and I am truthful.” 17  

(It was) reported by Harb al-Kirmaanee 18 with an isnaad that is jayyid. 19

17 {Translator} Here we see that the way of Ahlus-Sunnah is to take their understanding of the Qur’aan and Sunnah from the understanding of the Companions, as Shaykhu-Islaam does here with the narration of Ibn Mas’ood (رضي الله عنه). And this is from those matters that distinguish the methodology of Ahlus-Sunnah from the false methodologies of the deviant sects. al-Imaam Ahmad (صلى الله عليه وسلم) said: “The foundational principles (Usool) of the Sunnah with us (the Imaams of Ahlus-Sunnah) are: Holding tightly to what the Companions of Allaah’s Messenger (صلى الله عليه وسلم) were upon, and taking them as models to be followed.” [Usoolus-Sunnab] So it is their understanding of the Qur’aan and Sunnah that we adhere to.  

18 Harb bin Ismaa’eel al-Kirmaanee (رضي الله عنه), the Imaam and Fiqeeh, companion of al-Imaam Ahmad and al-Imaam Ishaaq bin Raahawayh. He also took knowledge from the ilike of ‘Abdullaah bin az-Zubayr al-Humaydee, Sa’eed bin Mangoor, and Aboo ‘Ubayd al-Qaasim bin Salaam. It is said that he died in the year 280H.  

19 Collected by ‘Abdur-Razzaaq (8/469, # 15929), Ibn Abee Shaybah (5/29, # 12402), and at-Tabaraanee in al-Kaabeer (9/183).  

{Translator} Shaykhu-al-Anjareelor mentioned a benefit here. The way of Ahlus-Sunnah, when bringing the narrations reported from the Companions of the Prophet (رسول الله ﷺ), is to look at the chains of narration and bring that which is authentically reported from them, just as is done with the narrations from the Prophet (رسول الله ﷺ).
And al-Qaasim bin Mukhaymarah 20 said: “It doesn’t matter to me if I swore by a man’s life or by the cross [because they are equal].”

(It was) related by Sa’eed bin Mansoor 21. 22

So here al-Qaasim clarified that swearing an oath by other than Allaah has the same position as swearing by the tawaagheet 23 like the cross and the like of it.

And for that, ‘Abdullaah bin Mas’ood said: “That I swear by Allaah and I am lying is more beloved to me than I swear by other than Him and I am truthful.” That is because if he swore by other than Allaah he will indeed have committed shirk, even if it wasn’t the major shirk (shirk al-akbar), for verily it is a sin greater than lying. And if he swears and he was lying then upon him is the sin of his lying, but he is a muwahhid (a person of Tawheed) in

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20 Al-Qaasim bin Mukhaymarah, Aboo Urwah al-Hamdaane al-Koofee, d.100H (100H ?). al-Haajith Ibn Hajr said in Taqreeb ut-Tabdeeb: “a trustworthy narrator, a person of virtue and excellence.” {Translator}

21 Sa’eed bin Mansoor bin Shu’ba at-Khuraasaneen al-Marwazeen, the Haajith, Imaam, Shyakh of the Haram, author of “as-Sunan [d.227H] (227H) 229. He heard from Maalik bin Anas, al-Layth bin Sa’d, Hammad bin Zayd, Fuqayl bin Tyyaad, Sufyaan bin Umayyah, and others.

22 Collected by Ibn Abee Shaybah (5/29, # 12407)

23 {Translator} Tawaagheet is the plural for taagheet. ‘Umar binul-Khattaab (26) 265) explained the meaning of at-Taagheet is “the shaytaan”, as did Mujaahid. Jaabir bin Abdillaah (26) 265) said the tawaagheet are “the forunetellers upon whom the shaytaan descend”. And al-Imaam Maalik (26) 265) said: “at-Taagheet is everything that is worshipped besides Allaah.” Al-Imaam bin Katheer said: “at-Taagheet is the shaytaan, and what he beautifies from the worship of other than Allaah.” See Fatihul-Majeed of ash-Shyakh ‘Abdur-Rahmaan bin Hasan bin al-Imaam Muhammad bin ‘Abdul-Wahhaab (1/87-88).
his swearing by Allaah. And the major sin along with *Tawheed* is better than a good deed along with *shirk*.  

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24 {Translator} **Benefit:** *Shaykh* 'Abdur-Rahmaan bin Hasan said regarding the narration of Ibn Mas'oood: “So if this was the position of *shirk al-agbar* (the minor *shirk*), so how about *shirk al-akbar* (the major *shirk*) that necessitates abiding eternally in the Fire? Like calling upon other than Allaah and *Istighfaar* (seeking help, relief, and deliverance from difficulty) by him, and *Raghib* (fervent desire) towards him and giving away ones needs and possessions to him, just as is the situation of most of this *Ummah* in these times and what was before them, from glorification of the graves and taking them as idols and building upon them, taking them as places of worship, and building shrines in the name of the dead in order to worship the one in whose name it was built, glorifying him and devotion to him with the hearts, speech, and actions. And indeed the calamity greatened due to this *shirk al-akbar* which Allaah will not forgive, and they abandoned what the Glorious Qur'aan proved from the prohibition of this *shirk* and what leads to it.” [*Fiithul-Majeed* (2/692)]
Chapter

And as for Salaah (prayer) at the graves, and Salaah towards them, or setting up the masaajid (places of worship) upon the graves, or lighting lamps upon them (to: then indeed it has been authentically reported from the Prophet (صلى الله عليه وسلم) and from his Companions and other than them from the Imamaam regarding the prohibition, the censure, the curse of the one who does that, and the mention that they are the most evil of the creation, has indeed spread widely, rather, has reached the level of mutawaatir with the People of Knowledge in their Sunan, even if many of the people don’t know that. 25

25 {Translator} Shaykhul-Islaam said: “And indeed the Imamaams of Islaam have agreed that building these tombs and shrines on the graves is not legislated, and salaah at them is not legislated, and intending them for worship at them, by way of salaah, or ‘I’tikaaf, Istighnaath, invocation, or the like of that is not legislated. And they disliked salaah at them. Then verily many of them have said: indeed the salaah (performed) at them is null and void, because the Prophet (ﷺ) prohibited it. And indeed the Sunnah for the one visiting a grave of a deceased muslim – whether a prophet, a righteous person, or other than them – is only that he send salaam upon him and supplicate for him with the same stature as salaah upon his funeral.” [al-Fataawaa (27/448)]
So it was related by Jundub bin ‘Abdullaah al-Bajalee that he said: I heard the Messenger of Allah (ﷺ) say five days before he passed away: “Verily those who came before you took the graves of their prophets and their righteous as masaajid. Beware! Do not take the graves as masaajid, for verily I forbid you from doing that.” Related by Muslim in his Sahheeh. 26

And on the authority of ‘Aa’ishah, Ummul-Mu‘mineen (Mother of the Believers), who said: “Allah’s Messenger (ﷺ) said during his final illness (before his death): “May the curse of Allah be upon the Jews and the Christians, they took the graves of their Prophets as masaajid (places of worship).” She said: “Had it not been for that [the Prophet’s warning and his cursing those who did that] 27 his grave would have

26 Muslim (# 1188)
27 {Translator} Shaykh ‘Abdur-Rahmaan bin Hasan (ﷺ) said: “This is because she [‘Aa’ishah] understood from the statement of the Prophet (ﷺ) that it is a warning to his Ummah from this action which the Jews and Christians used to do with the graves of their prophets, for indeed, that is from going to extremes in regards to the Prophets, and is from the greatest of paths leading to shirk. And from the strangeness of Islaam is that this action which the Messenger of Allah (ﷺ) cursed those who did it [the Jews and Christians] – as a warning to his Ummah from doing that with him (ﷺ) and with the suudheen from his Ummah – indeed many of the creation from the latter part of this Ummah have done, and believe that it is an act from the acts of drawing closer (to Allah), and [in reality] it is from the greatest of sins and evil actions, and they did not perceive that that is in opposition to Allah and His Messenger.” [Fathul-Majedd (1/389)]

Look at the situation in our time today, and you will find that some of the greatest masaaajid in the Muslim World are those built upon graves, like the masjid of Sayyidah Zaynab (Damascus and Cairo), the masjid of al-Badawe (Tanta, Egypt), and the masjid of Hussein (Cairo) where people go to worship, make du‘aa, and even make tawaaf around them!
been made prominent (out in the open, instead of in his house), but he was afraid that it might be taken as a place of worship.” It was collected by al-Bukhaaree. 28

And also from her, that she said: “When the Prophet was afflicted by his final illness, some of his wives mentioned a church which they had seen in Abyssinia in a place called Maariyah. Umm Salamah and Umm Habeebah (ماهية) came to Abyssinia, and both of them narrated it’s (the church’s) beauty and the images [in it] 29. So he raised his head and said: ”Those people, whenever a pious man dies amongst them, they

- In India you find the tomb and masjid of Sayed Peer Haji Ali Shah Bukhari (Mumbai) where more than 40,000 pilgrims, Muslims and non-Muslims, visit every Thursday and Friday seeking blessings from him. And in Pakistan, the shrine of Abdullah Shah Ghazi (Karachi) where people gather to make du’a, seek blessings from him, and to recite Qur’aan. And there are the graves of the Wali Sanga (Java, Indonesia), and the tomb of Muhammad Ahmad “al-Mahdi” in Omdurman (Sudan), and other than them. All of these are a few present-day examples of that which the Messenger of Allah (ماهية) warned this Ummah from — ghuloo (going to extremes) towards the saaliheen and taking their graves as places of worship, just as the Jews and Christians did. This shows us the importance of at-Tawheed and why it must be taught to the people.

28 Al-Bukhaaree (# 1330) and Muslim (# 531).

{Translator} You will find that every religion builds upon the graves of their leaders and imams — except Ahlus-Sunnah, as this is in total opposition to at-Tawheed which Allah sent all of His Messengers to call their people to. An example is what the Raafidah have done with Khomeini, and the Raafiidah were the first from this Ummah to build masajid upon the graves. They constructed a shrine over his grave which they make tawwaf around and come to for du’a, particularly on the day of ‘Aashooraa. So they have done for Khomeini the exact same thing that the Prophet (ماهية) cursed the Jews and Christians for and warned this Ummah against.

29 An addition from Saleeh al-Bukhaaree (# 1341)
make a masjid (a place of worship) on his grave, and then they make those images in it. Those are the most evil of the creation (in the Sight of Allaah) on the Day of Resurrection.”

Collected by them both (al-Bukhaaree and Muslim) in the two Sahiehs. 30

And from Aboo Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صلى اللَّهُ عَلَيْهِ وَسَلَّم) said: “May Allaah kill the Jews, they took the graves of their prophets as masajid.”

Both of them (al-Bukhaaree and Muslim) collected it. 31

And from Ibn ‘Abbaas (رَضِيَ اللَّهُ عَنْهُ) that when death approached the Prophet (صلى اللَّهُ عَلَيْهِ وَسَلَّم), he said: “Allaah has cursed the Jews and Christians; they took the graves of their prophets as masajid.”

Collected by them both in the two Sahiehs. 32

And also from him, that he said: “The Messenger of Allaah (صلى اللَّهُ عَلَيْهِ وَسَلَّم) said: “Allaah has cursed those women who visit the graves, those who take them as masajid and hang lamps on them.”

Related by al-Imaam Ahmad, Aboo Daawood, an-Nasaa’ee, and at-Tirmidhee, and he said: “a hasan hadeeth.” 33

30 Al-Bukhaaree (# 434 and # 1341) and Muslim (# 1181)
31 Al-Bukhaaree (# 437) and Muslim (# 1185)
32 Al-Bukhaaree (# 1330) and Muslim (# 1187)
33 Ahmad (# 2030), Aboo Daawood (# 3236), an-Nasaa’ee (# 2043), -
And it was reported from Ibn Mas’ood (رَضِيَ اللَّهُ عَنْهُ) who related that the Prophet (صلى الله عليه وسلم) said:

"From the most evil of the creation are those who the Hour reaches them while they are still alive, and (those) who take the graves as masaaajid." Reported by al-Imaam Ahmad with an authentic isnaad. 34

Indeed five days before his death, Allaah’s Messenger (صلى الله عليه وسلم) forbade that they should take the graves as masaaajid, and clarified that those who were before us used to take the graves of the Prophets and the righteous as masaaajid, and that he himself (صلى الله عليه وسلم) forbade us from taking the

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34 Collected by Ahmad (# 3844) and with another wording (# 4342)

{Translator: Shaykhul-Islaam Ibn Taymiyyah said: “And the first to fabricate these narrations regarding travelling to visit the mashaabid (shrines) that are (built) upon the graves were ahlul-bid’a from the Raaﬁ’dhah and the likes of them, those who neglect the masaaajid and venerate the shrines. They leave the houses of Allaah which He commanded that His Name me mentioned in them and He be worshipped in them, Alone without any partner, and they venerate the shrines in which shirk is made, and lies and innovate in them a deen (religion) which Allaah did not send down any authority for.”

[al-Fatawaa (27/191)]
graves as *masaajid*, lest someone believe that this is from those things that they should follow them in, for indeed Allaah informed about them by that in His saying:

"(Then) those who overcame their affair said: "We verily shall build a place of worship (\textit{masjid}) over them." [\textit{al-Kahf} (18):21]

Then verily he (سَمِيَّةُ بْنُ رَضْمَانِ) (ب ن ا ر ى ر ن ا ر) took the graves as *masaajid* in order (for them) to take by that a warning and not take his grave nor the grave of other than him as a *masjid*. And for that, when Allaah took him to His Bounty, he was buried in his house and his grave was not made open and prominent, lest the people take it as a place for \textit{Salaah} and take it as a *masjid*, for indeed it has come from him that he said: "\textit{O Allaah! Do not make my grave an idol that is worshipped.}"\textsuperscript{35} and he

\textsuperscript{35} Collected by Ahmad (# 7358), and declared *ghabib* by al-Albaanee in his book \textit{Tahdheebus-Saajid} (#18). And it also comes with 'Abdur-Razzaaq (# 15916) with the wording: "\textit{O Allaah! I seek refuge in you from my grave being taken as idol and my minbaar as an 'eem (a place of celebration).}"

{Translator} This hadith clarifies that the grave which the people go to for \textit{salaah}, \textit{du'aa}, and other than that, like the grave of Khomeini, ---

26
said: “Do not take my grave [as an ‘eed (a place of gathering and celebration 36 ), and do not make your homes like graves], and send salaat upon me wherever you are for indeed your salaat reach me.” 37

- becomes an idol that is worshipped, according to the statement of Allaah’s Messenger (ﷺ).

36 {Translator} Shaykhul-Islam said: “So he forbade that his grave be taken as an ‘eed, and this is the meaning of al-masha’ir (places of rites and their actions) because al-masha’ir are taken as a’yaad (‘eads), meaning: the people gather at them during specific, customary times. And the ‘eed is a name for the time and place that gathering in it is customary.” See al-Istighfaaratu fee-Raddi ‘alaal-Bakree (2/432-434)

37 Collected by Ahmad (14/403) and Aboo Daawood (# 2042) from the hadeeth of Aboo Hurayrah (ربیع). An-Nawawee declared it to be saheeh in Riyaadhu-Saalihleen (# 1401) and al-Albaanee in Sunan Abee Daawood. What is between brackets is an addition from Mushaf of al-Imaam Ahmad.

{Translator} The Messenger (ﷺ) said: “and do not make your homes like graves]…” meaning: it is not allowed to pray at the graves, so pray in your homes so that they do not resemble the graves where salaah is prohibited. “…and send salaat upon me wherever you are for indeed your salaat reaches me”, meaning: it is not required for you to come to his grave to send salaat and salaam upon him, as this would be taking his grave as an ‘eed. Rather send salaat and salaam upon him wherever you may be. And this is from his protection and establishment of Tawheed and cutting off the avenues that lead to shirk: 

Benefit: Shaykhul-Islam (رحیم الله) said: “As for travelling to the graves of the Prophets and the saalihleen (righteous), then this did not exist in Islaam during the time of (al-Imaam) Maalik, and this was only invented after the first three generations – the generation of the Companions, and the Taabi’een, and those who followed them. And as for these generations which the Messenger of Allaah (ﷺ) praised, then this was not established during them, but rather after them appeared falsehood and shirk. And for that, when a questioner asked Maalik about a man who made a vow to visit the grave of the Prophet (ﷺ), so he said: If he intended the masjid then let him come and pray in it, and if he intended the grave then he should not do it, according to the hadeeth that came “Do not undertake a journey except to three masajid.” [an-Nasaa’ee (1430), Ibn Maajah (1139), & Ahmad (3/93) and declared saheeh by al-Imaam al-Albaanee]

Likewise, whoever visits the graves of the Prophets and the saalihleen —
And the house of ‘Aa’ishah (ماهنا) was outside of the masjid, so when it was the period of al-Waleed bin ‘Abdul-Malik, he bought the houses of the wives of the Prophet (masjid) from the direction of the masjid (from the direction of the Qiblah) and from its east and demolished them and added them into the masjid. And he blocked off the house of ‘Aa’ishah, and built on it wall after wall and distorted it from the direction of the Qiblah, and made the back side of it a rounded (curved)

- to call upon them, or to seek from them du’aa (for him), or he intends to make du’aa close to them due to his being closer to being answered in his mind, so this was not known during the time of Maalik, not at the grave of the Prophet (سَلَّمَ بِرَحْمَتِ اللَّهِ) and not other than him.”

Shaykhul-Isaam continued: “And Maalik deemed desirable what the rest of the scholars deemed desirable, from travelling to al-Madeenah and praying in his masjid, and likewise conveying salaam upon him and upon his two companions [Abu Bakr and ‘Umar] at their graves, following Ibn ‘Umar [who used to come to give salaam to them when returning from a journey]. And Maalik is from the most knowledgeable of the people of this, because indeed he saw the Taabi’een who saw the Companions in al-Madeenah. And for this, he used to prefer following the Salaf in that. And he disliked that someone innovate a bid’ah there. So he disliked that a man elongate standing and making du’aa at the grave of the Prophet (سَلَّمَ بِرَحْمَتِ اللَّهِ) because the Companions – (سَلَّمَ بِرَحْمَتِ اللَّهِ) - did not used to do that. And Maalik disliked for the people of al-Madeenah, that every time a person enters the masjid, that he comes to the grave of the Prophet (سَلَّمَ بِرَحْمَتِ اللَّهِ) because the Salaf did not used to do that. Maalik – (سَلَّمَ بِرَحْمَتِ اللَّهِ) - said: ‘The latter part of this Ummah will not be corrected except by what corrected its earliest part’. Rather, they used to come to his masjid and they would pray in it behind Aboo Bakr as-Siddeeq, ‘Umar, ‘Uthmaan, and ‘Alee – (سَلَّمَ بِرَحْمَتِ اللَّهِ)– for indeed those four prayed as Imama in his masjid and the Muslims prayed behind them, just as they prayed behind him (the Prophet), and they would say in the Salaah: As-Salaamu ‘aleyya yaa aynbaan-Nabee wa rahmatullaahi wa barakaaatub, just as they would say that during his lifetime. Then when they would finish the Salaah, they would sit or leave. And they would not come to the grave to convey the salaam due to their knowledge that (sending) as-salaat and as-salaam upon him in the Salaah is more complete and better and it is that which is legislated.” [al-Fataawa (27/385-387)]
hump. All of that so that no one would pray in it and not toward it. And along with that, Sa’eed bin al-Musayyib and other than him rebuked al-Waleed for destroying the houses and entering them into the masjid.

So verily he (ضیاء اللہ ﷺ و سلم) prohibited salaah at the graves and towards them. Then it was related by Aboo Murthid al-Ghanawee who said: The Messenger of Allaah (صلى الله ﷺ و سلم) said: “Do not pray towards the graves, and do not sit on them.” Collected by Muslim in his Sahih and other than him. 39

And from Aboo Sa’eed al-Khudree, from the Prophet (صلى الله ﷺ و سلم) who said: “The earth, all of it is a masjid, except the graveyard and the bathroom.” It was collected by al-Imaam Ahmad, Aboo Daawood, at-Tirmidhee, and Ibn Maajah 40 and its isnaad is jayyid.

And it was related by at-Tirmidhee, Ibn Maajah, and other than them that the Prophet (صلى الله ﷺ و سلم) said: “There are seven places in which Salaah is not allowed…” and he mentioned from amongst them “the graveyard.” 41

38 Like the hump of a camel {Translator}
39 Muslim (# 2251)
40 Ahmad (# 11788), Aboo Daawood (# 492), at-Tirmidhee (# 317), and Ibn Maajah (# 745)
41 At-Tirmidhee (# 346) and Ibn Maajah (# 746)
So this is some of what was narrated from the Prophet (ﷺ). As for what has come from the Companions and the Taabi’een and the rest of Imaams of the Believers (by way of narrations)⁴²,

⁴² {Translator} Here we see an important foundation, mentioned by Shaykhul-Islaam (听话), that the way of Ahlus-Sunnah is to understand the Qur’aan and Sunnah through the understanding of the Companions of the Prophet (ﷺ) and those who followed them perfectly. You will find many people praising and showing respect for the Companions, loving them, mentioning their stories and even narrating some of their sayings, but they won’t take their understanding of the religion from them. And this is the distinction between Ahlus-Sunnah and those who oppose them from abhul-bid‘ah, as al-Imaam Ahmad (听话), in his Usoolus-Sunnah, said: “The foundational principles (Usool) of the Sunnah with us (the Imaams of Ahlus-Sunnah) are: Holding tightly to what the Companions of Allaah’s Messenger (ﷺ) were upon, and taking them as models to be followed.” Ash-Shaykh Rabee’ (听话) said: “In opposition to abhul-bid‘ah, for indeed they only follow their desires and depend upon their corrupt intellects, or they claim that they rely upon the language of the ‘Arabs or other than it from the corrupt deductions and analogies.” [Shark Usoolus-Sunnah (pg. 8)]

And al-Imaam as-Saaboonee (听话) said regarding the signs of Ahlus-Sunnah: “They follow the Prophet ( bảng) and his Companions. They follow the Salaf as-Saaleheen from the Imaams of the Deen and the scholars of the Muslims. They stick to what they adhered to in the clear truth of their religion.” [Agedatus-Salaf of as-Saaboonee]

And know that the Salaf used to only mention in their books of Agedab those matters that distinguished the belief of Ahlus-Sunnah from that of abhul-bid‘ah wal-abwaa‘ and not those matters that all of the Muslims were in agreement upon, to bring about Furqaan (the distinction between Haqq and haajj) and make the Haqq clear and manifest, until “it’s night is like it’s day” in it’s clarity. Shaykhul-Islaam Ibn Ta’amiyyah said: “And from the concern of those who wrote (books) regarding the summarized Aqaa'id according to the madhhab of Ahlus-Sunnah wal-Jama‘ah, is that they mention what distinguishes Ahlus-Sunnah wal-Jama‘ah from the Kuffaar and the innovators. So they mention affirmation of the Sifaat, and that the Qur’aan is the Speech of Allaah, not created, and that He, the Most High, will be seen in the Hereafter in opposition to the Jahmiyyah, from the Mu’tazilah and other than them. And they mention that Allaah is the Creator of the slave’s actions and that He willed into being all of the creation, and that what Allaah willed was, and what He did not will wasn’t, in opposition to the Qadariyyah, from the Mu’tazilah and other than them. And they mention the matters of the Asmaa’al (the Names of Allaah) -

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then it is abundant, so we will mention some of them:

- and the ahkaam (fiqh rulings), and al-wa’id (that which Allaah has promised by way of reward) and al-wa’eed (the threat of punishment), and that the mu’min does not disbelieve simply due to a sin (he committed), nor will he abide eternally in the Fire, in opposition to the Khawaarij and Mu’tazilah. And they actualize the saying (of Ahlus-Sunnah) in Eemaan, and they affirm the threat of punishment for abhl-kabaa’ir (those who commit the major sins) generally, in opposition to the Murji’ah. And they mention the imamate of the four Khaulaajah and their virtues, in opposition to the Shee’ah from the Raafidah and other than them.” [Al-Afshaaniyyah, pg. 43-46]
Al-Bukhaaree said in his Saeef: 'Umar saw Anas praying at a grave, so he said: "The grave! The grave!" He (Anas) said: "So I turned away from the direction of the grave." 43

And 'Alee bin Abee Taalib said: "Salaah is not made in a bathroom, nor at a grave." It was mentioned by Aboo 'Abdillaah ibn Haamid. 44

And it was also narrated from 'Alee bin Abee Taalib in mawqoof and marfoo' form that he said: "The most evil of the people are those who take the graves as masaajid."
It was related by 'Abdur-Razzaaq. 45

And it was narrated from Ibn 'Umar and Ibn 'Abbaas the dislike of salaah at the graveyard. 46

And it was narrated from Zayd bin Thaabit that his son died, and that a slave girl of theirs and a young boy bought gypsum and bricks. So Zayd said: "What do you want by that?" So he said: "I want to put plaster (over) his grave and build a masjid by it." So he said: "What a vile, despicable thing you've

43 Al-Bukhaaree mentioned it without its entire chain in the Book of Salaah (Chapter: Digging up and removing the graves of the mushrikeen of Jahaaliyyah and taking masaajid in their place). And 'Abdur-Razzaaq mentioned it in its entirety (1/404) and Ibn Abee Shaybah (3/372) with an isnaad that is saeef.
44 Collected by Ibn Abee Shaybah (3/374)
45 'Abdur-Razzaaq (1/405)
46 The narration of Ibn 'Abbaas was collected by 'Abdur-Razzaaq (1/405)
done! Do not get close to something that has been touched by the Fire.” And he forbade him from building a masjid by it.

It was related by Harb al-Kirmaanee. 48

And the ahaadeeth in regards to this issue are many. And indeed he (رضي الله عنهم) 49 prohibited from elevating the graves and building upon them, and ordered the leveling of them. 50

And it was narrated from ‘Alee bin Abee Taalib, on the authority of Aboo Hayyaaj al-Asadee who said: ‘Alee bin Abee Taalib said to me: ‘Should I not send you to do what the Messenger of Allaah (صلى الله عليه وسلم) sent me to do? That I not leave a grave that is elevated except that I level it, and no statue except that I efface it.”

(It was) related by al-Imaam Ahmad, Muslim in his Saeheeb, and other than them. 51

And in the narration of Ahmad 52 from ‘Alee bin Abee Taalib, who said: “The Messenger of Allaah (صلى الله عليه وسلم) used to say in a janaazah: “Which of you will proceed to al-Madeenah and not leave in it an idol except that he breaks it, and no grave

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47 In the narration of Ibn Abee Shaybah: “What a repugnant and vile thing you have said”

48 Collected by Ibn Abee Shaybah (4/554) from the athbar of the Companion Zayd bin Arqam (رضي الله عنه).

49 Dictated by the structure of the sentence {Translator}

50 See Saeheeb Muslim (# 2242, 2245)

51 Collected by Ahmad (# 741), Muslim (# 2243)

52 Collected by Ahmad (# 657)
except that he levels it (to the ground), and no image except that he defaces it? So a man said: “I will, O Messenger of Allaah!” He said: So he left and then came back. Then he said: “O Messenger of Allaah! I did not leave behind in it (al-Madeenah) any idol except that I broke it, and no grave except that I leveled it (to the ground), and no image except that I effaced it.” Then the Messenger of Allaah (ﷺ) said: “Whoever reverts back to crafting anything like this has indeed disbelieved in what was sent down upon Muhammad.”

And it was narrated from Jaabir bin ‘Abdillaah, that the Prophet (ﷺ) prohibited building upon the graves.
Related by Muslim in his Ṣaheeh. 53

53 Muslim (2245)

{Translator} All of the narrations that Shaykbul-Islam has mentioned here show the prohibition of building masaajid (places of worship) upon the graves, sitting upon them, praying towards them, hanging lamps upon them, and taking them as a’yad (places of gathering and celebration), and that those who do that are in opposition to Allaah’s Tawheed, and are cursed upon the tongue of His Messenger (ﷺ), and that they resemble the Jews and Christians who did all of these prohibited matters with their prophets and their righteous ones.

You find that the two major Islamic groups of our time today were founded by those who did these very actions that the Messenger of Allaah (ﷺ) forbade and warned this Ummah against.

Jama’a’ut-Tawheed-Deobandi were founded by Muhammad Illyas who built this jama’a’ab upon four goofy paths: the jishtiiyyah, Naqshabandiyyah, Sahrawardiyyah, and the Qadiriyyah, as is mentioned by the major Tableeghi-Deobandee, Khaleel Ahmad Sahaaranpooree [al-Muhannadu ‘alaal-muyamad, pg30]. Illyas used to sit in seclusion at the grave of Noor Muhammad al-Badaayoonee, and used to sit and meditate at the grave of ‘Abdul-Qaddoos al-Kankoohee, a proponent of wahdatul-wujood. At-Tableegh claim that their da’wah is actualizing the statement of Tawheed, Laa ilaaha illallaah (nothing has the right to be worshipped -
And indeed the Prophet (ﷺ) at first prohibited visiting the graves, then he allowed that and taught them what to say (when doing so).

And from Buraydah bin al-Huṣayb who said: “The Messenger of Allah (ﷺ) used to teach them when they would go out to the graveyards to say:

“As-Salaamu ‘alaykum, O inhabitants of these abodes (graves) from the believers and the muslims. Indeed we will, if Allah wills, join you. We ask Allah for al-‘aṣāfiyyah (well-being) for us and for you.”

And he (ﷺ), if he visited the People of al-Baqee’ or other than it, used


And then there is Hasan al-Bannaa, the founder of Ikhwaanul-Muslimeen (and a follower of the Haṣaafiyah Shaadhiliyyah order), who claimed that his da’wah was built upon “true belief, proper worship, and Jihaad in the Way of Allah”. Al-Bannaa and his companions would travel 20 kilometers (12.4 miles) by foot to visit the graves of ad-Dusooqee and Sinjar. And he used to go to the shrine of Sayyidah Zaynab to celebrate the Hijrah - one of the biggest dens of shirk in Egypt where people come to call upon her besides Allah, make Istighfaar by her instead of Allah, and make tawaf around her grave. And all of this is recorded in their own books. [Refer to al-Mawridul-Adab-Abu Zalaal of al-Allaamah Ahmad an-Najmee, pp.141-154]

So these groups were founded upon these actions which the Messenger of Allah (ﷺ) prohibited and warned his Ummah against. Of course this is without mentioning the numerous innovations and deviations they have fallen into on top of that for which many of the scholars of Ahlus-Sunnah have declared both of these groups to be from the 72 deviant sects.

54 Muslim (2257)
to say this.

And in a narration 55: "O Allaah! Do not prevent us from their reward, and do not put us to trial after them."

And in a narration 56: "May Allaah forgive us and you. You have preceded us and we are left with the after effect (of your death)."

So this and the like of it comprises the salaam upon them and the du'aa for them and for the one visiting them, and it is what he taught his Companions and is what the Sunnah has come with.

And Allaah knows best.

From the words of Ibn Taymiyyah, may Allaah the Most High have mercy upon him and upon all the Muslims.

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55 Collected by Ahmad (24425), Ibn Maajah (1546), and al-Albaanee declared this wording to be da'eef.
56 Collected by at-Tirmidhee (1053) and declared da'eef by al-Albaanee.
Glorified be your Lord, the Lord of Honor and Power.
(He is free) from what they ascribe to Him.
And peace be on the Messengers, and all praise
and thanks are due to Allaah,
Lord of al-'Aalameen.

O Allaah! Forgive and have mercy, and You are the best
of those who show mercy, O Allaah!
A chapter regarding *al-Istighaathah*

فصل في الاستغاثة
The following chapter is contained in the collection of rasaa'il and fataawaa of Shaykhul-Islaam Ibn Taymiyyah (r.a) found in the Maktabah ath-Thaahirriyah, and Kuwait University has a copy of it under number 6527, from page 281 to 282. In it is speech regarding Tambeed and the prohibition of al-Istighaathah by other than Allaah, and this chapter is a section from "Mas'alatus-Samaa'd" as comes in the manuscript. And "Mas'alatus-Samaa'd" has been published in Majmoo' al-Fataawaa (11/587), except that this chapter wasn't published with it, and was not published anywhere else, whether Majmoo' al-Fataawaa or other than it – according to the best of my knowledge - and was only reported in abridged form in Mukhtasar al-Fataawaa al-Migriyyah (pg.596). So I compared between it and the manuscript and corrected some of what was left out of the manuscript. Then I found another copy in the Library of Berlin in Germany – and it had many mistakes and was incomplete - with the number 4047, marker 51, and I have indicated the additions from it.

Note: What is between brackets is an addition from Mukhtasar al-Fataawaa al-Migriyyah.

Fawaaz Muhammad Ahmad al-'Awwadee
Shaykhul-Islaam Ibn Taymiyyah (d.728) said:

"Then as for *Du‘aa* to other than Allah the Most High or *Istighaathah* (seeking help, relief, and deliverance from difficulty) \(^{57}\) from other than Allah, then this is not allowed, even if it is allowed for a person to seek a means of nearness (to Allah)

\[\text{إذ تَسْتَغْيِثُونَ وَرَكَمُ فَاسْتَجِبَ لَكُمُّ}

"(Remember) when you sought help of your Lord and He answered you." [al-Anfaal (8):9]

And *Istighaathah* is of two types:

1. *Istighaathah* in that which no one has the capability to do except Allah. This is Allah’s sole right, and directing it towards other than Him is *shirk al-akbar* (the major *shirk*) that expels one from the Religion.

2. *Istighaathah* from the creation in which they have the capability to do, with the conditions that the one who *al-ghawth* is being sought from must be *qasid* (have the ability to help or rescue), living, and he must be present, though it can be sought from one who is absent in specific situations, like calling him or sending him a message asking him for help.

As for *Istighaathah* by the dead, or by the living who are not present and do not have the ability to help, then this is *shirk* and is not allowed. See *Majmoo' at-Fatawa* (1/103-104, and 112). The reader may also refer to *Sharh Thalaathatul-Usool* of al-Imam Ibn ‘Uthaymeen (pg.65-66) and *Ithaaf-ul-Usool bi-sharhith-Thalaathatul-Usool* of *Sheikh* Ubayd bin ‘Abdillaah al-Jaabiree (pg.86) for further detail.
by the Messenger of Allah (ﷺ) [meaning: in the time of his life, not after his death – and for that reason it has not been reported from the Salaf that they sought to gain nearness (to Allah) by him after his death - an example is ⁵⁸] that he says: ‘O Allah! Verily I ask of You and seek nearness to You (by Your Prophet Muhammad⁵⁹) by the Prophet of Mercy, O Muhammad! O Messenger of Allah! Verily I seek nearness to your Lord by you in regards to my need so He will fulfill it for me. O Allah! Accept his intercession on my behalf [according to the hadith of the blind man, if it is authentic⁶⁰]. And it is not permissible to say: “O Messenger of Allah! Forgive me”, nor (is it permissible to say) “have mercy upon me”, “accept my repentance”, “help me”, “assist me”, “rescue me” [nor “open my eyes from blindness so that I may see with them”]. ⁶¹

And it is not allowed for one to call upon anyone other than Allah [Alone], nor worship anyone except Allah Alone [without ascribing to Him any

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⁵⁸ In the manuscript: so it is permissible.
⁵⁹ An addition from the copy in Berlin.
⁶⁰ Collected by Ahmad (28/478) and at-Tirmidhee (3587), an-Nasaa’ee in Al-Kabira (9/244), and Ibn Maajah (1385), declared saheeh by at-Tirmidhee and al-Albaanee.
⁶¹ {Translator} Shaykhul-Islaam Ibn Taymiyyah said: “For indeed what is negated for him [the Prophet-(currant:لا الله محمد) and other than him from the Prophets and the Believers is that nothing is sought from them after death, and nothing is sought from them in (their) absence, not by the term Istighaathah, and not by Isti’aadlah, nor other than that. And not seeking from them what no one has the ability to do except Allah is a ruling which is firmly established by textual evidence (from the Qur’an and Sunnah) and ijma’ of the scholars of the Ummah, along with the indication of that by the intellect.” al-Istighaathah fir-Raddi ‘ulaal-Bakree (2/619)
partner]. Allaah the Most High said:

وَأَنَّ الْمَسَاجِدِ لِلَّه ۖ فَلا تُذْهَبُوا مَعَ اللَّهِ أُحْدَرًا

“And the masajid are for Allaah (Alone), so do not call upon anyone along with Allaah.”

[Al-Jinn (72):18]

And He, the Most High, said:

قُلِ أَدْعُوا الْأَنْبِيَاءَ زَعْمَّرَ مِنْ دُونِهِمْ فَلا يَمْكُونُ كَشْفٌ لِّلْضَّرِّ عَنْكُمْ وَلا تَحْوَيْلَاً أُولَٰئِكَ الَّذِينَ يَدْعُونَ يُبَشَّرُونَ إِلَّا بِرَيْبِهِمْ أَلْبَسَلَةً أَيْبُمْ أَقْرَبَ وَيَرْجُونَ رَحْمَتَهُ وَيَغَافِرُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَهْذَوْرًا

“Say (O Muḥammad): "Call upon those whom you claim [to be gods] besides Him, they have neither the power to remove harm from you nor
even to shift it from you (to another person). Those whom they call upon (besides Allaah) desire (for themselves) means of gaining nearness to their Lord (Allaah) as to which of them should be the nearest, and they hope for His Mercy and fear His Punishment. Verily, the Punishment of your Lord is something to be afraid of!” [al-Israa’ (17):57]

‘Abdullaah bin Mas’ood (رضي الله عنه) said: “People used to make du’aa to the Angels, and ‘Uzayr and al-Maseeh (the Messiah, ‘Eesaa bin Maryam), so Allaah the Most High said: Those whom you call upon, they try to get close to Me just like you try to gain closeness to Me. And they hope for My Mercy just like you hope for My Mercy, and they fear My Punishment just like you fear My Punishment.”

And Allaah the Most High said:

مَا كَانَ لِيِّبَشْرُ أَنْ يَوْتِيَهُ اللهُ الْكَتْبَ
وَالْحُكْمَ وَالْبُشْرَةُ ثُمَّ يَفْوَلُ للْكَاسِ كُونُوا
عَبْدَادِي لَيْنَ يُفْعَكُونَ اللهَ وَلَكُنَّا كُونُوا

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62 See the Tafseer of Ibn Jareer at-Tabaree (14/628)
"It is not (possible) for any human being to whom Allaah has given the Book and Al-Hukma (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allaah’s." On the contrary (he would say): "Be Rabbaaniyeen (learned men of religion who practice what they know and also preach to others), because you are teaching the Book, and you are studying it. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allaah’s Will?"

[Al-Qur’aan (3):79-80]
And He (سُعْدَاءَ وَنَعْلَمٌ) said:

أَذْكُرُوا أَحْبَارَهُمْ وَرُهْبَانَ نَفْسِهِمْ
أَرْبَاءَ مِنْ دُوَّارِ اللَّهِ وَالْمُسَيِّبِ
أَبْنِتِ مَرْيَمَ وَمَا أُمِرُّوا إِلَّا
لِيَبْعَدُوا إِلَّا إِنَّهَا وَحِيدًا إِلَّا إِلَّا
هُوَ سُبُحَانَاهُ عَلَمَا يُشَرَّكُونَ

"They (the Jews and Christians) took their rabbis and their monks to be their lords (ارباه) besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah), and (they also took as their Lord) Al-Maseeh (the Messiah), son of Maryam, while they were not commanded to worship none but One Ilaah. Laa ilaaha illaa Huwa (none has the right to be worshipped in truth but He). Glorified and exalted is He from what they associate as partners (with Him)."

[At-Tawbah (9):31]

So it is not permissible that one call upon anyone from [the Angels, nor from the Prophets, so how]
(can he call upon anyone from 63) the mashaayikh?! But the right of the Messenger (ﷺ) upon us is that we believe in him, and we honor and revere him and we obey him and we follow him, and that he be more beloved to us than our own selves and our families and our wealth [and our children], and he comes first before our own selves. And for the leaders, from the Mashaayikh and the Ulamaa', the kings and rulers, are rights, but 64 (these rights are) by his virtue in regards to what Allaah and His Messenger have ordered.

And as for al-Ibaadaah (worship), al-Isti'aanah (appealing for aid and assistance), al-Tawakkul (total trust and dependence), al-Inaabah (turning repentantly), at-Taqwaa (piety and fear of Allaah), al-Khashyahah (awe, or dread), ad-Du’aa (supplication), at-Tadarru’ (humbling oneself and earnestly beseeching Allaah with fear and reverence), al-Istighfaarah (seeking help and deliverance), and the like of that are for Allaah Alone, without any partner, as He said, the Most High:

إِبَأَلْ نُعْبِدُ وَإِبَأَلْ نُسْأَبِرُ

“You Alone we worship, and You Alone do we ask for help.” [Al-Faatihah (1):5]

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63 An addition from the copy in Berlin.
64 In the printed copy: “all according to”
And He said:

وَمَن يُطِيعُ الَّلَّهَ وَرَسُولَهُ وَيَتَّقِهِ

“And whosoever obeys Allaah and His Messenger, fears Allaah, and keeps his duty (to Him)...” [An-Noor (24):52]

So taq’ah (obedience) is for Allaah and His Messenger, and as for al-Khashyah and at-Taqwa then they are for Allaah Alone.

And Nooh ﷺ said:

آَنِ أَعْبَدَوا الَّلَّهَ وَأَنْفَقُوا وَأَطِيعُونِ

"And that you should worship Allaah (Alone), be dutiful to Him, and obey me.” [Nooh (71):3]
And He, the Most High said:

إِذْ تَسَتَّغَيْثُونَ رَبَّكُمْ فَأُسَتَّجِبَ لَهُمْ

"(Remember) when you sought help (Istighaathah) of your Lord and He answered you." [Al-Anfaal (8):9]

And He, the Most High, said:

فَأَعْبَدْهُ وَتَوَكَّلْ عَلَيْهِ

"So worship Him (Alone) and put your trust in Him." [Hood (11):123]

And [Shu’ayb (عليه السلام)] 65] said:

عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبْ

"In Him I trust and unto Him I repent." [Hood (11):88]

65 An addition from the copy in Berlin.
And He said:

وَعَلَىٰ أَللّهَ فَليُسْتَوِكُلَّ الْمُؤْمِنُونَ

“And in Allaah should the believers put their trust.” [Aali-Imraan (3):122]

And the Prophet (صلى الله عليه وسلم) said: “Let one of you not say: what Allaah willed and what Muhammad willed. But (instead) say: what Allaah willed, then Muhammad.”

And a man said to him: “What Allaah has willed and what you have willed.” So he said: “Are you making me a rival with Allaah?! Rather (say) What Allaah Alone has willed.”

And he said (اللّهُمَّ خُذْ مَنْ أَنْتَ بْلَغْتُ مِنْهُمْ) : “Do not exaggerate in praising me like the Christians exaggerated in the praise of Eesaa Ibn Maryam. Indeed I am only a servant of Allaah, so say (regarding me): Servant of Allaah and His Messenger.”

66 Collected by Ahmad (34/296), ad-Daarimee (2741), Ibn Maajah (2118), an-Nasa’ee in Al-Kubraa (9/361) by routes from 'Abdul-Malik from Rabee’ bin Hiraash from Hudhayfah bin al-Yamaan. It was declared saheeh by al-Booarbeitee in Ithbaajil-khayrati-Maharab (5/361) and al-Albaanee in As-Silsilah As-Saheehah (1/264)

67 An addition from the copy in Berlin.


69 An addition from the copy in Berlin.

70 Collected by al-Bukhaaree (3445)
And likewise it is not allowed for anyone to swear an oath by the grave of his father [nor by his father’s life], nor by his own life. And it is not allowed for anyone from Allaah’s creation to swear by the life of his shaykh, and not by the life of his head, nor the life of his shaykh’s head, and not by the bounty of the sulṭaan, nor by the sword, nor by other than Allaah the Most High. Allaah’s Messenger (ﷺ) said: “Whoever swears (an oath) then let him swear by Allaah or let him remain quiet.”

Collected by both of them (al-Bukhaaree & Muslim) in the two saheehs. 71

And he said (ﷺ): “Whoever swears by other than Allaah, then he has committed shirk with Him.”

Reported by at-Tirmidhee and he said: a saheeh hadeeth 72.

And ‘Abdullaah bin Mas’ood (ﷺ) said: “That I swear by Allaah while lying is more beloved to me than I swear by other than Him while telling the truth.” 73 And that is because if he swore by Allaah, then he has combined the sin of al-Kadhib (lying) along with the good deed of Tawheed. And if he were to swear by other than Him he would have combined along with as-Sidq (truthfulness) the sin of shirk, and Tawheed is greater than as-Sidq, and shirk is greater than al-Kadhib.

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71 Al-Bukhaaree (2679) and Muslim (1646)
72 At-Tirmidhee (1535), declared saheeh by Shaykh al-Albaanee
73 Collected by ‘Abdur-Razzaaq (8/469) and Ibn Abe Shaybah (5/29)
And `Umar bin al-Khattaab (رضي الله عنه) used to race with Ibnuz-Zubayr, so when `Umar would defeat him, he said: “I defeated you, by the Lord of the Ka‘bah.” And when Ibnuz-Zubayr defeated him he said: “I defeated you, by the Ka‘bah.” So `Umar (رضي الله عنه) said to him: “If I knew that you (really) intended that by your oath I would have beaten you.” 74

So it is upon the Muslims to know the ugool (fundamental principles) of their Deen and it is the Tawheed of Allaah and His `Ibaadah (worship) Alone without any partner, and the juroo’ (those matters that follow after the ugool) of their Deen, in their shar’ (legislation), and their minbaaj (methodology), for (all of) that is from the Deen that Allaah sent Muhammad (صلى الله عليه وسلم) with.

So we ask Allaah al-‘Atheem to grant us and all of the Muslims success by His Favors, His Generosity, and His Bounty, He is the Most Merciful of those who show mercy.”

74 Collected by `Abdur-Razzaaq (8/468) in lengthened form and it’s isnaad is saheeh, and it was collected by al-Bayhaqee in as-Sunan al-Kubraa summarized (10/29).
An Additional Section on *Al-Istighaathah*

*Shaykhul-Islaam* Ibn Taymiyyah (١٣٥٦ - ١٤٢٣ هـ) said 75:

“And it is not permissible for one to make *Istighaathah* by someone from the *mashaayikh* who are not present, nor those who are dead. For example, he says: ‘O so-and-so, my *sayyid*! Rescue me, and help me, and protect me’, or ‘I am in your debt’, and the like of that.

Rather all of this is from the *shirk* which Allaah and His Messenger have forbidden, and its prohibition is from that which is known by necessity from the *Deen* of Islaam. And those who make *Istighaathah* by those who are not present and the dead at their graves, and other than their graves – since they are akin to the idol worshippers – shaytaan began to misguide and lead them astray, just as he misguides the worshippers of the idols and leads them astray.

So the *shayaateen* take the form of the one *Istighaathah* is being sought from and address them with things from manifestations of what is unseen, like the *shayaateen* addressing the fortunetellers, and

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75 {Translator} This section has been taken from *Qaad idatun Jaleelatun feet-Tawassuli wal-Waseelab* of *Shaykhul-Islaam* (pp. 360-362, #901-909 ), study and checking by *ash-Shaykh, al-Allaamah* Rabee’ bin Haadee al-Madkhalee (Daar al-Imaam Ahmad). I have added it for additional benefit in the subject of *Istighaathah*. 

56
some of that [which they narrate to the fortunetellers] is truthful, but there has to be in that what is lying and falsehood. Rather lying is more than truthfulness.

And the shaytaan fulfill some of their needs for them, and protect them from some of the things they dislike, so one of them will think that the shaykh [he calls upon] is the one that came from the unseen to do that. Or he thinks that Allaah the Most High made an angel appear in his [the shaykh's] image (and he) did that [action that protected him, saved him, or fulfilled his need].

And one of them says: 'this is the shaykh's secret and his status!', and indeed it is only the shaytaan appearing in his image in order to misguide the mushrik by him, the one from whom Istighfaarah is being sought, just as the shaytaan enter into the idols and speak to those who worship them and fulfill some of their needs, like was the case of the idols of the pagan 'Arabs. And today that is present amongst the mushrikeen from the Turks and al-Hind (India) and other than them.

And I [Shaykhul-Islaam Ibn Taymiyyah] know of several incidents regarding people who made Istighfaarah to me and other than me in our absence, so they saw me or someone else whom they made Istighfaarah by, we came in the air and we removed from them (the danger or difficulty that afflicted them), and when they informed me of that, I clarified to them that it was only a shaytaan
presenting itself in my image, and the image of other than me from the shuyookh who they made Istigbaathab by, so that they will think that that is from the shaykhs' miracles, so their determination and intent to make Istigbaathab by the shuyookh who are not present and those who are dead strengthens.

And this is from the biggest reasons by which the Mushrikoon and idol-worshippers commit shirk.

And likewise (there are) those from amongst the Christians who make Istigbaathab by their shuyookh whom they call al-Ullaas. They also see the who comes in the image of that Christian shaykh whom they make Istigbaathab to, so he fulfills some of their needs.

And those who make Istigbaathab by the amwaat (the dead) from the Prophets and the saaleheen (the righteous), and the shuyookh, and the household of the Prophet (ﷺ), the aim of one of them is that some of these affairs come upon him, or he tells them of some of these affairs, so he thinks that that is a miracle and something extraordinary due to that action.

And from those people is the one who comes to the grave of the shaykh who he worships as a partner (with Allaah) and he makes Istigbaathab by him, so then food or some kind of provision, or a weapon, or other than that from what he asks him for, descends upon him from the sky, so he thinks that (this) miracle was performed by his shaykh, and
all of it is only from the *shayaateen*.

And this is from the greatest reasons for which the *awthaan* (idols) are worshipped.”