

Al Aqeedah

THE CREED



BOOK TWO

Contents

Foreword by the Translator – Sheikh Farouk Amod	3
The Nullifiers of Tauheed and Faith (Eemaan and that which nullifies its perfection)	5
The First Nullifier : Disbelief (Kufr).....	5
Kufr (Disbelief)	6
❖ The First Category: Disbelief Rooted in Denial	6
❖ The Second Category: Disbelief Rooted in Arrogance and Refusal to Follow the Truth	6
❖ The Third Category: Disbelief Rooted in Doubt	7
❖ The Fourth Category: Disbelief Rooted in Avoiding the Truth	7
❖ The Fifth Category: Disbelief Rooted in Hypocrisy	7
Examples of Statements and Actions which constitute Major Kufr (Disbelief)	8
❖ Examples of Statements which Constitute Major Kufr (Disbelief)	8
The Second Nullifier : Hypocrisy (An Nifaaq)	10
Nifaaq (Hypocrisy)	11
❖ The Second Type: Hypocrisy in Action	12
The Impact of Hypocrisy upon the Individual and the Community:	12
The Third Nullifier : Associating Partners with Allaah (Shirk)	14
Association of Partners with Allaah (Shirk)	15
❖ The Types of Shirk	16
❖ The Evil Impacts of Shirk upon the Individual, and the Community at Large	16
The Various Ways in Which Shirk and Kufr can be Entered into in Islam.....	18
Exorcism (Ruqaa).....	19
❖ Its Types and Their Rulings	19
Amulets and Incantations (Tamaa'im).....	20
❖ Its Types and Rulings	20
*The First Type:	20
*The Second Type:.....	20
❖ The Stance of the Muslims on Exorcism & Incantations Which Have Elements of Shirk in Them.....	21
3. Seeking Blessings in Trees & Stones and the Like	22
❖ The Ruling of Tabarruk.....	22
4. Claiming Knowledge of the Unseen	24
❖ The Ruling of Claiming Knowledge of the Unseen	24
❖ Ways in Which Knowledge of the Unseen is Claimed	24
5. Sorcery	24
6. Divining and Fortune Telling	25
❖ The Dangerous Effects of Divining, Sorcery and Fortune-Telling on Society	26
❖ The Relationship Between Sorcery, Divining and Fortune-Telling with Shirk	26

7. Astrology (At-Tanjeem).....	26
❖ The Ruling of the Astrologer & the One who Consults with Him	26
8. Reverence of Mausoleums & Shrines & Seeking Nearness to Them with Offerings & Vows	28
❖ Meaning of Mausoleum and Shrine	28
❖ The Dangerous Effects of this Bid'ah	29
9. Visiting Graves	30
❖ The Ruling on Visiting Graves	30
❖ The Recommendation to visit the Graves is specifically applicable to Men	30
❖ Cause for the Legislation of Visiting Graves	31
❖ The Du'a (Supplication) at the Time of Visiting the Graves	31
❖ The Innovated Grave Visits	31
❖ Ruling on Undertaking a Journey to Visit the Graves	32
❖ The Ruling on Raising and Plastering the Graves	32

Foreword by the Translator – Sheikh Farouk Amod

All thanks and praise are due to Allaah , we seek His help and forgiveness. We seek refuge in Allaah from the evil within ourselves and the consequences of our evil deeds. Whoever Allaah guides will never be led astray, and whoever Allaah leads astray will never find guidance. I bear witness there is no deity entitled to be worshiped but Allaah, alone without any partners, and I bear witness that Muhammad ﷺ is His servant and His Messenger.

Allaah the Exalted said, *“O you who have believed, fear Allaah as He should be feared and do not die except as Muslims in submission to Him.”* (3:102)

And Allaah the Most High said, *“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and (do not cut the relations) of the wombs (family ties). Verily, Allaah is ever watching over you.”* (4:1)

And the Exalted said, *“O you who have believed, fear Allaah and speak words of justice. He will then rectify for you your deeds and forgive your sins, and whoever obeys Allaah and His Messenger has certainly attained a great attainment.”* (33:70-71)

Verily, the most truthful speech is the Book of Allaah, the best guidance is the guidance of Muhammad ﷺ, and the worst affairs are newly invented matters (in the religion). Every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Hellfire.

To proceed, the Prophet ﷺ the Final Messenger from Allaah was appointed like the prophets before to remove man from darkness and guide him to light. The foundation and cornerstone of this guidance is embedded in the Creed of Islam (Al Aqeedatul Islamiyyah). The main aspect of the creed is to impress upon man that worship is for Allaah alone and that to attribute partners to Allaah (Shirk) is strictly forbidden. Allaah warns:

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

“Allaah does not forgive one who associates partners with Him but may forgive a person for any other transgression if he so desires.”

Allaah Subhaanahu wa ta Aala also says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“We have sent a messenger to every nation (to proclaim) that it should worship Allaah alone and abandon the worship of false deities (Taghoot).”

The original of this book was written in the Arabic language and was a joint effort of various scholars and educators under the supervision of the Committee for Da'wah in Africa, based in Riyadh, Saudi Arabia. It is the second book in a three-book-series on the Islamic Creed. In translating it, great care was taken to keep the translation simple to accurately reflect the original, with minimal, or in some cases no elucidation.

This work, in sha Allaah, can be used for self-study as well as, as a manual for primary, middle and secondary school-going learners. It would also benefit adults, as the topics dealt with here-in are pertinent for Muslims of all ages and walks of life.

The basis of the Islamic Creed (Al Aqeedatul Islamiyyah) is the Qur'an and Sunnah with the understanding of the Salaf-us-Saalih (pious predecessors) consisting of the Sahaba, Tabi'een and their students.

Every topic dealt with in this book is supported by evidence from either the Qur'an or Sunnah or both. It is therefore a very important book for the English-speaking reader/student as it avails him of authentic information about the Islamic Creed, which will in sha Allaah result in him practicing his deen with full confidence, and without any doubts.

This translation has been checked by a group of mashaa'ikh of Markaz-ut- Tauheed was-Sunnah, Durban, South Africa, who are students of knowledge, may Allaah grant them good as this is knowledge from which benefit may be attained.

I ask Allaah Sunhaanahu wa ta Aala to accept my efforts at translation and cause it to weigh heavily on the scales of good of all those involved in the production of this work. I ask Allaah to make this book a cause of increased understanding for the reader and a cause for the acceptance of his/her good deeds.

[Any errors made are from me and shaitaan and not from the original producers of the work.]

BarakAllaahu lil Jamee'

و صلى الله علي نبينا محمد و علي آله و صحبه أجمعين

F. Amod

Deputy Imaam : Masjid Ansaar us Sunnah
Khateeb : Masjid Ansaar us Sunnah
Lecturer : Markaz-ut Tauheed was- Sunnah in Creed and Methodology of the Pious Predecessors in the Practice and Application of Islamic Shari'ah

The Nullifiers of Tauheed and Faith (Eemaan and that which nullifies its perfection)

The First Nullifier : Disbelief (Kufr)

- ❖ Definition
- ❖ Types
- ❖ Examples of Statements & Actions of Major Kufr

Kufr (Disbelief)

❖ By the end of the lesson I intend to know:

1. The Definition of Kufr and its various types
2. The types of kufr that lead to ex-communication with evidences
3. Examples of major kufr based on words and actions

❖ Definition

🔊 Kufr in the Lexicon: to cover up or conceal

🔊 Kufr in the Shari'ah: the opposite of eemaan

Kufr is of two types, the first type of which is major kufr. Major kufr leads to apostasy and results in eternal damnation in the Hellfire. It is divided into 5 categories as follows:

❖ The First Category: Disbelief Rooted in Denial

It is to deny Allaah and His Messenger and to claim that the Messenger ﷺ came with falsehood. The proof that this is kufr is the saying of Allaah:

“وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ -
سورة العنكبوت آية 68

And who is more unjust than one who invents a lie about Allaah or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?

(Surah Al Ankabut: Aayah 68)

❖ The Second Category: Disbelief Rooted in Arrogance and Refusal to Follow the Truth

This type of Kufr is when one acknowledges that the Messenger, Muhammed ﷺ came with truth from his Lord, but refuses to submit out of arrogance and pride, belittling the truth and its people. Allaah says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ - سورة البقرة آية 34

And recall, we told the angels to prostrate to Adam and they prostrated, except for Iblees who refused and was arrogant, and he was from the disbelievers. (Surah Baqarah: Aayah 34)

❖ The Third Category: Disbelief Rooted in Doubt

This occurs when one is hesitant to follow the truth or is hesitant in firmly proclaiming that it is the truth.

Whoever is hesitant to follow that which the Messenger ﷺ brought or thinks that the truth could be other than what he ﷺ brought then such a person is a disbeliever due to his doubt and speculation. The evidence for this is the saying of Allaah:

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ۖ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ۖ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ۚ لَّكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ۝
سورة الكهف آية 35-38

And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."

*His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allaah, my Lord, and I do not associate with my Lord anyone."
(Surah Kahf: Aayaat 35 – 38)*

❖ The Fourth Category: Disbelief Rooted in Avoiding the Truth

This type of disbelief stems from avoiding the truth by neither studying it, nor acting upon it, whether in part or entirely. Allaah says:

وَالَّذِينَ كَفَرُوا عَمَّا أُذِرُوا مُعْرِضُونَ - سورة الاحقاف آية 3

*...and the ones who disbelieved in that which they have been informed of, avoiding the truth.
(Surah Al Ahqaaf: Aayah 3)*

Whosoever turns away from that which the Messenger ﷺ came with from his Lord, verbally by saying "I will not follow him, nor act on his instructions and I have no need for it", then he is a disbeliever.

❖ The Fifth Category: Disbelief Rooted in Hypocrisy

This type of disbelief is to outwardly follow what the Messenger ﷺ came with, whilst secretly denying it in the heart. Allaah says:

ذَٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ - سورة المنافقون آية 3

That is due to them believing and then disbelieving after which a seal was placed on their hearts causing them not to understand. (Surah Munaafiqoon: Aayah 3)

The second type of kufr is minor kufr. It does not take one out of the fold of Islam – it refers to sins described in the Qur’aan and in the Sunnah as kufr (disbelief), but which do not reach the extent of major kufr, e.g. being ungrateful for the bounties of Allaah, as mentioned in the following verse:

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ - سورة النحل 112

*Allaah presents an example of a village which enjoyed safety and tranquility, its sustenance coming from every side, but then they became ungrateful of the favours of Allaah.
(Surah AnNahl : Aayah 112)*

Another example of minor disbelief is to fight another Muslim. The evidence for this is the narration of the Prophet ﷺ:

سباب المسلم فسوق, وقتاله كفر

“Swearing a Muslim is a sin and to fight him is disbelief.” - Narrated by Bukhari and Muslim.

Examples of Statements and Actions which constitute Major Kufr (Disbelief)

❖ Examples of Statements which Constitute Major Kufr (Disbelief)

1. Swearing at Allaah (may Allaah protect us from this), or the religion of Islam or swearing at all or any one of the angels.
2. Disparaging the Prophet ﷺ or to swear at any of the Messengers of Allaah Subhaanahu wa ta Aala.
3. Mocking or ridiculing Allaah Subhaanahu wa ta Aala or His angels, His messengers, or the deen of Islam.
4. Saying “I don’t fear Allaah” or “I don’t love Allaah ta Aala”
5. Saying that it is possible for some people to control the universe, whether all of it or a portion of it.

❖ Some Actions of Kufr (Disbelief)

1. To deliberately and knowingly throw a mus-haf (copy of the Qur’aan) into the dirt bin.

2. To rule by other than what Allaah has legislated believing that it is permissible to do that.
3. To engage in sorcery/black magic, learn it or teach it whilst believing that it is permissible

-* Evaluate Your Knowledge *

1. Define Kufr in the lexicon and in the Shari'ah.
2. Mention the types of major kufr which result in apostasy, citing evidence for each type.
3. Minor Kufr
 - 3.1 What is minor kufr (disbelief which does not take one out of the fold of Islam).
 - 3.2 Give an example of this type of kufr.
4. Mention two examples of each of the following:
 - 4.1 Statements which constitute kufr
 - 4.2 Actions which lead to kufr...
5. Mention the most important difference between major kufr and minor kufr.

Notes



The Second Nullifier : Hypocrisy (An Nifaaq)

- ❖ Definition
- ❖ Types
- ❖ Examples of Hypocrisy in Belief and Hypocrisy
- ❖ The Impact of Hypocrisy upon the General Population

Nifaaq (Hypocrisy)

❖ By the end of the lesson I intend to know:

1. The definition of hypocrisy with evidence.
2. The types of hypocrisy, an explanation of each type and examples of each type.
3. The evil effects of hypocrisy upon communities.

❖ Definition

Hypocrisy is to portray Islam and goodness on the outside, whilst inwardly harbouring disbelief and evil, and Allaah say regarding this in Surah Taubah, V67:

إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ - سورة التوبة آية 67

Verily the hypocrites, they are sinners. (Surah At Taubah : Aayah 67)

This means that they are outside the scope of the Shari'ah and Allaah has declared the hypocrites to be more evil than the disbelievers, and the following verse supports this:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ - سورة النساء 145

Indeed, the hypocrites will be in the lowest depths of the Fire (Surah AnNisaa : Aayah 145)

❖ There are Two Types of Nifaaq:

*The First Type: Hypocrisy in Belief (Nifaaq al l'tiqaadi)

It is when an individual displays Islam and conceals disbelief; and this type of hypocrisy leads to/is considered as apostasy. The one who is guilty of it will occupy the lowest part of the Hellfire forever.

Examples of Nifaaq al l'tiqaadi are:

- a) A person disproves of the Messenger ﷺ or of something which he came with, like Salaah or Hajj or Zakaat.
- b) An individual expressing happiness at the defeat of the Muslims by disbelievers in a specific battle.
- c) Being unhappy with the victory of the Muslims over the disbelievers.

❖ The Second Type: Hypocrisy in Action

This is to imitate the hypocrites in any of their actions which does not lead to disbelief, whilst faith remains intact in the heart. This type of hypocrisy does not lead to apostasy but is a means to it. Such a person is a believer with some traits of hypocrisy.

Examples of Hypocrisy in Actions:

- a) Making a promise to do something whilst intending not to do it.
- b) Speaking lies.
- c) Being entrusted with something and then betraying the trust.

The evidence for the above is found in a hadeeth of the Prophet ﷺ:

"آية المنافق ثلاثة : إذا حدث كذب, و إذا وعد أخلف, و إذا أؤتمن خان"

"The signs of a hypocrite are three, when he speaks, he lies, when he promises he betrays and then he is entrusted with something he breaks that trust." (Bukhari)

The Impact of Hypocrisy upon the Individual and the Community:

The resultant effects are evil and dangerous both upon the individuals and communities/society, some of which are as follows:

1. It can lead to apostasy (if it is hypocrisy related to belief), the result of which is entry into the Hellfire, wherein a painful punishment awaits. This is confirmed by Allaah Subhaanahu wa ta Aala in Suratun Nisaa V145:

- إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا - سورة النساء : آية 145

Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper. (Surah anNisaa : Aayah 145)

2. The spread of rancor and hatred between the Muslims within a community.
3. It leads to weakening of the community, who won't have the strength as a community, to protect themselves against external dangers.

Evaluate Your Understanding

1. Define hypocrisy in terms of the lexicon and in the Shari'ah.

[illegible]

The Third Nullifier : Associating Partners with Allaah (Shirk)

- ❖ Definition
- ❖ Why Should we Study Shirk?
- ❖ Reasons for the Occurrence of Shirk
- ❖ Does Shirk Occur in this Ummah?
- ❖ The Types of Shirk:
 - ❖ Type 1: Major Shirk
 - ❖ Type 2: Minor Shirk
- ❖ The Evil Effects of Shirk Upon the Individual and the Community

Association of Partners with Allaah (Shirk)

❖ By the end of the lesson I intend to know:

1. The definition of shirk and why we study it, with evidences.
2. The reason for the occurrence of shirk with evidence.
3. Will shirk occur amongst the Muslim ummah?
4. The types of shirk with evidences.
5. The evil effects of shirk upon communities.

❖ Definition

It is to attribute any act of worship to other than Allaah or to put The Creator and His creation on one level.

Why should we study shirk?

We study shirk for various reasons

1. It is the greatest sin committed by mankind and a reason for entrance into and staying in the Hellfire forever.
2. Shirk is the greatest oppression as it negates the Oneness of Allaah.
3. We need to be aware of it and refrain from committing it and we must warn others against shirk as Allaah says in Surah Luqmaan V13

وَاِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۚ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ - سورة لقمان : آية 13

And [remember, O Muhammad], when Luqman admonished his son saying, "O my son, do not associate partners with Allaah. Indeed, shirk is great oppression. (Surah Luqman : Aayah 13)

*The Reason for the Occurrence of Shirk

The reason for the occurrence of shirk amongst the children of Adam, generally, in them exaggerating with regards to the pious people, as mentioned by Allaah ta Aala in Surah Nuh V23:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا - سورة النوح : آية 23

And they said, 'Never abandon your gods and never abandon Wadd or Suwa' or Yaghuth and Ya'uq and Nasr. (Names of their false gods). (Surah Nuh : Aayah 23)

From this it becomes clear that the most dangerous matter affecting Tauheed is exaggeration with regards to pious people.

*Does Shirk Occur in this Ummah?

There is no doubt that the action of shirk takes place in this ummah, like supplicating to the pious ones, slaughtering in their names and making vows to them. It was narrated from the Prophet ﷺ that shirk would take place in this ummah in the clearest manner, referring to the worship of idols. He said: *“The Hour/Last Day will not be established until a tribe of my nation will join the idolators and idols will be worshipped.”* -Abu Dawood and Tirmidhi

❖ The Types of Shirk

Shirk is divided into two groups: major and minor.

1. Major Shirk

It is to attribute an act of worship to other than Allaah like fearing other than Allaah (in a manner that only Allaah should be feared), whilst believing that the one feared can bring benefit or cause harm. Also to love someone the way Allaah should be loved, slaughtering for him/it, respecting him the way only Allaah should be respected, or to call upon other than Allaah in dua (supplicating) as well as upon Allaah, or to unconditionally obey another the way only Allaah should be obeyed, or to make an intention of worshiping other than Allaah.

Allaah will not forgive these types of actions ever, as He has said in Surah Maa'idah V72:

- إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ - سورة المائدة : آية 72

Verily those who associate partners with Allaah then Allaah will deprive them of Jannah and make the Hellfire their abode. (Surah Al Ma'idah : Aayah 72)

2. Minor Shirk

It is lower than the major shirk and does not lead to apostasy and expulsion from Islam. It does, however, decrease the value of ones Tauheed, and it nullifies the action in which it is found. Furthermore, it is a means to major shirk, an example of this is to show off in worship, taking an oath by other than Allaah, tying an amulet, etc.

❖ The Evil Impacts of Shirk upon the Individual, and the Community at Large

1. Major shirk nullifies actions and necessitates an ever-lasting presence in the hellfire (eternal damnation).
2. It leads to people worshiping others to the exclusion of Allaah.

3. It results in the spread of innovation and myths amongst people.
4. The society in which shirk prevails is generally full of vice, sin and oppression accompanied by weakness both physically and spiritually; this is a result of trusting in other than Allaah and seeking assistance from other than Allaah, etc.

Evaluate Your Understanding

1. Define shirk and explain why it is the greatest sin.
2. Mention the evidence for the following:
 - a. Allaah does not forgive anyone who commits shirk.
 - b. Allaah has forbidden Jannah for a mushrik and his place is in the hellfire.
3. Does shirk occur in the Muslim society? Clarify your answer.
4. Mention some evil effects of shirk on an individual and on the society.
5. Indicate whether the following statements are true or false:
 - a. Major shirk expels one from the fold of Islam but he will not be in the hellfire forever.
 - b. To have hope in other than Allaah in that which no one else can do except Allaah is minor shirk.
 - c. To take an oath by other than Allaah is minor shirk.

Notes

The Various Ways in which Shirk and Kufr can be Entered into in Islam

- ❖ Prohibited Exorcism
- ❖ Amulets and Incantations
- ❖ Seeking Blessings in Trees, Stones and Bones
- ❖ Claiming Knowledge of the Unseen
- ❖ Black Magic
- ❖ Palm Reading and Fortune Telling
- ❖ Astrology
- ❖ Reverence of Shrines & Grave Sites & Seeking Nearness to Allaah by Actions Done Near them and Vows
- ❖ Visiting the Graves

Exorcism (Ruqaa)

❖ By the end of the lesson I intend to know:

1. The definition of exorcism with examples.
2. Legislated exorcism and its conditions and method with evidence.
3. Prohibited exorcism and its ruling.
4. The definition of amulets and some examples of it.
5. The types of amulets and the rulings pertaining to it with evidence.
6. The stance of the Muslims with regards to exorcism and amulets or incantations which involve shirk.

❖ The Meaning of Ruqaa (Exorcism)

It is known as arRuqyah whose plural is ArRuqaa and it refers to a mechanism/methodology by which an afflicted person is treated, a person may be afflicted with fever, epilepsy or another ailment.

❖ Its Types and Their Rulings

*The First Type: Legislated Exorcism

It is that which is free from shirk (polytheism), read upon the patient from the Qur'aan or using treatment from the names of Allaah and His attributes. This is permissible and legislated exorcism. The Prophet ﷺ employed such treatment and allowed it.

*The Conditions of Legislated Exorcism

There are certain conditions to be fulfilled for legislated exorcism and they are as follows:

1. It must be done using the Qur'aan and Sunnah and legislated du-aas (supplications)
2. It must be in the Arabic language and the meaning of what is being said must be known and clear.
3. The participants must believe that Allaahu Subhaanahu wa Ta Aala is the One who Heals and that the exorcism is only a means.

*The Method of Legislated Exorcism

The practitioner/patient reads verses of the Qur'aan or prophetic du-aas and blows upon the afflicted one as has been narrated in the hadeeth of Aa'ishah RadhiAllaahu

Anhaa, that “The Messenger ﷺ used to treat some of his family members by wiping over them with his right hand whilst saying:

"اللهم رب الناس، أذهب البأس، اشفه، وأنت الشافي لا شفاء إلا شفاؤك، شفاء لا يغادر سقماً"

(Remove the harm, O Lord of the people! Heal, for You are The Healer. There is no healing that avails except your healing. A healing that leaves behind no ailment).

- Sahih Bukhari

***The Second Type: Prohibited Exorcism**

This is that type of exorcism which contains shirk, seeking assistance in other than Allaah or supplicating to other than Allaah, like performing exorcism in the name of a Jinn or in names of Angels and Prophets or righteous personalities. All of this calling upon other than Allaah constitutes shirk.

Amulets and Incantations (Tamaa'im)

❖ Definition

Tamaa'im is the plural of tameemah, and it is all that which is hung on the neck of the child to repel 'ain (evil eye) and sometimes used for adults or on animals and in cars, etc.

❖ Its Types and Rulings

***The First Type:**

That which has its origins from the Qur'aan by writing verses of the Qur'aan and placing it around the neck for cure; the scholars differ on the permissibility of this. The correct view is that this act is prohibited due to the saying of the Prophet ﷺ:

"من علق تميمة فقد أشرك"

“Whosoever hangs an amulet has committed shirk.” – Narrated Imam Ahmed

***The Second Type:**

This is that which is other than the Qur'aan which is hung on an individual like beads, bones and skin, white shells, strings, sandals, needles, names of Jinns and talisman. All of this is haraam, without a doubt and constitutes minor shirk which could lead to major shirk depending on the belief of the person using such amulets. In terms of a hadeeth recorded by Imam Ahmed and At-Tirmidhi, Nabi ﷺ said,

"من تعلق شيئاً وِكل إليه"

“Whoever hangs/ties to himself/herself any item will be entrusted to it.” - Ahmed

i.e. Allaah’s Help will not be with such a person.

❖ The Stance of the Muslims on Exorcism & Incantations Which Have Elements of Shirk in Them

After we have clarified that there are amulets and exorcism which constitute Shirk it then becomes compulsory upon us to know the stance of a Muslim with regards to these matters, because the most important aspect for a Muslim is to protect his Aqeedah (beliefs) from all that which could possibly corrupt it or hamper its perfection, hence he/she does not do that which is not permissible. A Muslim should abstain from exorcism and amulets which contain shirk and warn against it and should not consult magicians(practitioner of black magic) for treatment because they will afflict and corrupt his heart and his beliefs, whoever entrusts his matter to Allaah then that will be sufficient for him.

Evaluate Your Understanding

1. Define Exorcism and mention its different types.
2. What are the conditions for legislated exorcism?
3. Define amulets.
4. What is the ruling of tying (on oneself) amulets containing Quranic verses, or the names of Allaah and his attributes? Explain the correct view as well as the supporting evidence.
5. What is the ruling of tying amulets which are not Quranic verses, like beads, bones, etc? Cite evidence for your answer.
6. Clarify the role of the Muslim in combating these actions (based on incorrect understand and false concepts) of shirk of exorcism and amulets, etc.

Notes

3. Seeking Blessings in Trees & Stones and the Like

❖ By the end of the lesson I intend to know:

1. The definition of Tabarruk (seeking of blessings) and its rulings with evidence.
2. The meaning of claiming knowledge of the unseen, its ruling and a few examples.
3. The definition of sihr (the act of bewitching) and its ruling with examples and evidence.
4. The Definition of kuh'haana (divination) and arraafah (fortune telling) and the ruling with regards to both with evidence.
5. The danger of sorcerers, witches and fortune-tellers on the society.
6. The relationship between sorcery and divination as well as fortune-telling with shirk (polytheism).
7. The definition of astrology and its ruling and the ruling of those who consults with astrologers with evidence.

❖ Definition of “Tabarruk” (Seeking Blessings)

Tabarruk is to seek blessings, i.e. the attainment of goodness in something and its increase. This goodness and increase are not rightfully sought except from the one who possesses the authority to place goodness in something or increase it, i.e. Allaah Subhaanahu wa Ta Aala.

❖ The Ruling of Tabarruk

Seeking blessings at specific places from artefacts, stones and (dead or living) human beings is not permissible. This is because the Sahaabah RadhiAllaahu Anhum once passed by a tree from which the kuffaar used to seeking blessings by hanging their weapons of war there (on it). They had named the tree Dhaat Anwaat. The Sahaabah RadhiAllaahu Anhum requested that the Prophet ﷺ also designate a tree for them for the same purpose, to which Nabi Muhammed ﷺ responded, “Allaahu Akbar, verily this is a tradition, by the One in Whose Hand my soul is, you all have said the like of what the Children of Israel said to Moosa: ‘Make for us an object of worship (idol) the same as their idol.’ He said, “verily you are a people who are ignorant; you will definitely engage in the traditions of those who came before you.” – *Tirmidhee, Ahmed and Others*

(The Prophet ﷺ severely criticised this act/request.)

Evaluate Your Understanding

1. Define tabarruk and explain its purpose.
2. Is seeking blessings with artefacts and trees, etc. permissible? Provide evidence for your answer.

Notes

4. Claiming Knowledge of the Unseen

❖ Definition of the Unseen

It is that which is hidden from human beings which only Allaah has the knowledge of. Allaah says:

“قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ - سورة النمل : آية 65

“No-one in the heavens or the earth knows the unseen except Allaah.” – Surah Naml Ayah 65

❖ The Ruling of Claiming Knowledge of the Unseen

Whoever, except those whom Allaah has excluded from His Messengers, claims to have knowledge of the unseen, using whichever means, is a lying disbeliever.

❖ Ways in Which Knowledge of the Unseen is Claimed

1. Palm-reading or Tasseography (teacup reading)
2. Fortune-telling
3. Astrology

5. Sorcery

This refers to witchcraft, the tying of knots and blowing into them, as well as exorcism: usage of words, medication and smoke, all of which is learnt by the practitioner from the shayaateen (devils) and by submitting to these shayaateen. This is a stark reality, one whose effects are experienced by the heart and the body, causing sickness and even death, whilst in other cases it is used to cause separation between spouses, although the ultimate effect experienced forms a part of the universal decree of Allaah Subhaanahu wa ta Aala. Allaah Subhaanahu wa ta Aalah equates this (practice as well as the enjoyment of the effects of it) with shirk.

“إِجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ. قَالُوا : يَا رَسُولَ اللَّهِ وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللَّهِ، وَالسَّحَرُ”

The Prophet Muhammed ﷺ said: “Abstain from the seven major sins”, to which the Companions asked: “What are they, O Messenger of Allaah?”

He replied, “Shirk (association of partners) with Allaah and sorcery.” – Bukhari & Muslim

❖ The Ruling of Sorcery

It is Kufr (disbelief). Shirk nullifies belief and the punishment for a sorcerer is death (carried out by a Shar'i court in an Islamic country). The evidence that sorcery is disbelief is the saying of Allaah:

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ - سورة البقرة آية 102

But the shayaateen disbelieved, teaching the people sorcery.” (Surah Baqarah Aayah 102)

6. Divining and Fortune Telling

❖ Definition of Divining and Fortune Telling

Both are a claim of knowledge of the unseen, like knowing what is to occur on earth or what will happen to an individual in the future. Similarly, claiming knowledge of the whereabouts of a lost item. All of this is achieved with the use of shayaateen who eavesdrop in the heavens as affirmed by Allaah Subhaanahu wa ta Aala:

“هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ - تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ - يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ -
سورة الشعراء 221 - 223

*“Should I inform you upon whom the devils descend, they descend upon every 26:221 transgressing sinner, conveying stolen information and most of them are liars.”
– Surah Shu’araa 221 - 223*

❖ The Ruling of Divining & Fortune Telling

To practice divining and fortune-telling is major shirk and to consult a diviner or fortune teller is haram (unlawful). To believe what they claim knowledge of, from the unseen is kufr, because Allaah ta Aala is the only one who knows the unseen.

Anyone who claims to know the unseen using means of divining or any other means, or believes the claimant of such knowledge, then he has attributed a partner to Allaah in that which is within the Ability of Allaah Alone.

“من أتى كاهنا، أو عرافا فصدقه بما يقول فقد كفر بما أنزل على محمد صلى الله عليه وسلم”

Abu Hurairah RadhiAllaahu Anhu said, “Whoever consults a diviner or a fortune-teller and believes what he says then he has disbelieved in what Muhammed ﷺ has come with of revelation. – Imaam Ahmed & Al Haakim

❖ The Dangerous Effects of Divining, Sorcery and Fortune-Telling on Society

1. The Corruption and Destruction of the Beliefs of a Society
2. The Spread of Lies Against People and Portraying Oneself as a Saint
3. The Spread of Magic which is from the Works of Shaitaan

❖ The Relationship Between Sorcery, Divining and Fortune-Telling with Shirk

Undoubtedly, sorcery, divining and fortune-telling are from the affairs of shaytaan which undermines Tauheed as it is not acquired except by committing shirk (polytheism).

7. Astrology (At-Tanjeem)

❖ Definition

This is the interpretation of the movement and position of celestial bodies (stars, etc.) as though they have an impact on human affairs in the world, e.g. astrologists saying whoever got married whilst a certain star was in a certain position, then such and such would happen as a result of that.

❖ The Ruling of the Astrologer & the One who Consults with Him

Some ignorant people and those who are weak in faith consult astrologists asking them about their future life and marital affairs, but whosoever claims knowledge of the unseen or believes the one who claims such knowledge, then he/she is a mushrik, having ascribed a partner to Allaah, and a disbeliever. The basis for this ruling is the hadeeth in Sahih Al Bukhari which is a Hadeeth Qudsiyy:

"أصبح من عبادي مؤمن بي وكافر. فأما من قال: مطرنا بفضل الله ورحمته، فذلك مؤمن بي كافر بالكواكب، وأما من قال: مطرنا بنوء كذا وكذا، فذلك كافر بي، مؤمن بالكواكب."

"Some of my servants have believed in me whilst some have disbelieved. As for those who said "We have been granted rain due to the favour of Allaah and His Mercy", such is a believer in Me and a disbeliever in the stars (astrological interpretation) but as for the one who said, "We have been granted rain due to the position of a certain star", then such is a disbeliever in Me and a believer in the stars." – Hadeeth Qudsiyy Sahih Al Bukhari & Muslim

Evaluate Your Understanding

1. What is the meaning of Al-Ghayb (the unseen)? What is the evidence that the unseen is exclusively known to Allaah?
2. To whom does Allaah reveal some aspects of the unseen?

3. How is the soothsayer able to reveal some matters of the unseen that he claims to have knowledge of?
4. What is the ruling of the person who claims knowledge of the unseen? Mention the evidence.
5. Mention some of the ways in which claims are made about knowing the unseen.
6. Define Sihr (witchcraft) mentioning its ruling.
7. What does al Qahaanah (divining) mean? What is its ruling?
8. Define At-Tanjeem. What is its ruling (with evidence)?
9. Explain the ruling of those who consult astrologists, asking about the future?

Notes

8. Reverence of Mausoleums & Shrines & Seeking Nearness to Them with Offerings & Vows

❖ By the end of the lesson I intend to know:

1. The ruling on visiting the graves.
2. The definition of Mausoleums and shrines (mazaars) and the ruling of revering them and seeking nearness to them, with evidence.
3. Its Dangerous Effects on Society

❖ Introduction

Indeed, visiting the graves may sometimes be permissible and sometimes forbidden. Whoever visits the grave with the intention of supplication and seeking forgiveness for the deceased Muslim/ah or to remember death, then such a visit with these objectives is meritorious and legislated, the Prophet ﷺ permitted this for the Muslim and he did it often.

As for the prohibited visit, it entails a Muslim undertaking a journey for the purpose of visiting a grave (either seeking blessings or veneration, etc.), as the Prophet ﷺ forbade undertaking a journey except to the three masajid, i.e. Makkah, Madinah and Masjidul Aqsa. Journeys to seek blessings at graves or to make dua at such graves, or circumambulation, etc., then these types of grave visits are a means to shirk (polytheism) and could be shirk in itself if the person calls on the deceased, seeking assistance from him.

❖ Meaning of Mausoleum and Shrine

- **Al Adh'riha (mausoleum):** the grave which the ignorant venerate.
- **Mazaaraat (shrines):** what are visited of the graves, places and artefacts, etc, for the purpose of worship.
- **An offering (qurbaan):** that with which nearness is sought with vows, blood sacrifice and food.
- **Vow (an nadhr):** a self-compelling act employed to attain nearness.

❖ The Ruling on Venerating Shrines as a Means of Attaining Closeness to Them

Indeed, venerating the mausoleums and shrines by burning candles there and building on them and reading Qur'aan there, etc. are abominable innovations and means of committing shirk. As for seeking nearness to the dead by supplicating to them and

asking them for help and making vows to them, then these are acts of major shirk and lead to one leaving the fold of Islam.

"لعن الله اليهود و النصارى, اتخذوا قبور أنبيائهم مساجد"

The Prophet ﷺ said, "May Allaah curse the Jews and the Christians; they took the graves of their prophets as a place of worship." – Sahih Al Bukhari

❖ The Dangerous Effects of this Bid'ah

1. The spread of innovations and corrupt ideologies
2. The spread of shirk (polytheism)
3. Consuming the wealth of the people in falsehood, by caretakers and gatekeepers of these shrines and mausoleums, etc.
4. Obstruction of the people from the path of Allaah.

Evaluate Your Understanding

1. Discuss the legislated visits to the graves and the prohibited visits.
2. Define the following:
 - a. Mausoleums
 - b. Shrines
 - c. Offerings
 - d. Vows
3. What is the ruling on seeking blessings at the graves of the righteous and venerating them? Cite evidence for your answer.

Notes

9. Visiting Graves

❖ By the end of the lesson I intend to know:

1. The ruling on visiting graves, with evidence.
2. The purpose for which visits to the graves has been legislated and that it pertains to males only (with supporting evidence).
3. What is said when one visits the graves.
4. The innovated practices at the time of visiting the graves and the ruling regarding these practices.
5. The ruling of undertaking a journey to visit graves and the supporting evidence.
6. The ruling on raising the graves and plastering them, with evidence.

Supplicating to idols and trees and to other than these things for the purpose of seeking benefit or warding off evil became widespread prior to the advent of the Messenger ﷺ, and due to this, the Prophet ﷺ was determined to shut all avenues that would lead to shirk (associating partners with Allaah) in the worship of Allaah and in calling on Him. For this purpose, he forbade visiting graves initially, until all the people's beliefs were firmly grounded, pure and free from the effects of shirk after which he permitted them to visit cemeteries (graveyards).

❖ The Ruling on Visiting Graves

It is recommended to visit the graves based on the saying of the Prophet ﷺ,

"كنت نهيتكم عن زيارة القبور ... فزوروها، فإنها تذكر الآخرة."

"I forbade you'll from visiting the graves, you may now visit them, for verily it reminds one of the Hereafter." - Muslim

The Prophet ﷺ visited the graves of the deceased Muslims at Al-Baqee (a cemetery in Madinah) on more than one occasion, supplicating for them.

❖ The Recommendation to visit the Graves is specifically applicable to Men

Scholars differ in their view of the permissibility of women visiting the graves and the preferred view is that it is prohibited, due to an established prohibition on account of their weakness and them being easily disturbed, etc.

The following evidences support this view:

1. The Messenger of Allaah cursed those women who frequent the graves. *(Narrated by Ahmad and Tirmidhi)*

2. Reports of prohibition of women following funeral processions due to tribulations which may result, and if this is the reason for the prohibition in a funeral procession, then it is more so relevant in the visiting of graves.
3. The reason that the Prophet ﷺ gave for visiting graves is that “it softens the hearts and causes the eyes to tear and reminds one of the Hereafter.” Should women be allowed to visit graves then it would lead to wailing and lamenting and much anxiety due to their weakness.

❖ Cause for the Legislation of Visiting Graves

Visiting the graves has been legislated for two main reasons:

Firstly: As a reminder and a chance to reflect on the situation of the deceased, so this would instill in the visitor an appreciation of death and spur him to prepare for His meeting with His Lord.

Secondly: To greet the dead with salaams and seek forgiveness for them from Allaah, and to supplicate for them.

These are the etiquettes of the legislated visit and besides this then all other types and purposes of visiting are prohibited and unlawful.

❖ The Du’a (Supplication) at the Time of Visiting the Graves

The Prophet ﷺ taught his companions the du’a they should read at the time of visiting the graves. He used to say:

السلام على أهل الديار من المؤمنين و المسلمين يرحم الله المستقدمين و المستأخرين، و انا ان شاء الله بكم لاحقون

“Peace be upon the occupants (of the graves) of believers and Muslims, may Allaah’s Mercy be upon those who have gone before us and those who remain, Allaah-willing we will soon join you.” (Muslim)

❖ The Innovated Grave Visits

Making du’a for oneself at the graves if reciting Qur’aan and performing Salaah, etc are from the unlawful innovations and eviler than that is the seeking of barakah (blessings) from the deceased, as well as seeking some benefit or repelling some harm. All of this is major shirk which results in one leaving the fold of Islam.

❖ Ruling on Undertaking a Journey to Visit the Graves

It is not permissible to undertake a journey for the purpose of visiting graves for indeed that is haram, irrespective of whose grave it may be, because it is not permissible to undertake a journey (for worship) except to the masajid mentioned in the noble hadeeth:

"لا تشد الرحال إلا إلى ثلاثة مساجد: المسجد الحرام، ومسجد الرسول صلى الله عليه وسلم ومسجد الأقصى"

"Do not undertake a journey (for worship) except to the three masajid: The Sacred Masjid (Makkah), the Masjid of the Messenger ﷺ and Masjidul Aqsaa" - Bukhari & Muslim

❖ The Ruling on Raising and Plastering the Graves

That which has spread amongst the people is the raising and plastering of the graves, building upon them and building domes and writing on them, despite the ahaadeeth which are narrated forbidding such acts.

The ahaadeeth are as follows:

1. حديث عائشة رضي الله عنها انه صلى الله عليه وسلم قال: "لعنة الله على اليهود والنصارى اتخذوا قبور أنبيائهم مساجد يحذر ما صنعوا"

Narrated Aaisha RadhiAllaahu Anhaa the Messenger ﷺ said: May the Curse of Allaah be upon the Jews and the Christians, for having taken the graves of their prophets as places of worship." – thereby warning against what they had done. - Bukhari & Muslim

2. حديث جندب رضي الله عنه انه صلى الله عليه وسلم قبل موته بخمس قال: "ألا وإن من قبلكم كانوا يتخذون قبور أنبيائهم وصالحيهم مساجد، ألا فلا تتخذوا القبور مساجد إني أنهاكم عن ذلك"

Narrated Jundub, RadhiAllaahu Anhu that the Prophet ﷺ mentioned five days before his passing, "Behold, verily the people before you used to take the graves of their prophets and righteous ones as places of worship. Behold! Do not take the graves as places of worship, verily I prohibit you'll from doing that." - Muslim

3. حديث ابن مسعود رضي الله عنه انه صلى الله عليه وسلم قال: "إن من شرار الناس من تدرکہم الساعة وهم أحياء والذين يتخذون القبور مساجد"

Hadeeth of Ibn Mas'ood RadhiAllaahu Anhu that the Prophet ﷺ said, "Verily the evilest of people upon whom the Hour will dawn are the ones who will be alive at the time and take the graves as places of worship" - Ahmed

It becomes very clear when comparing between the condition of the Prophet ﷺ and his sunnah and the condition of his companions when visiting the graves and between what the people are upon today, there exists a great contradiction, to the point that it is impossible to reconcile between them. Below are some of the contradictions:

1. The Prophet ﷺ forbade praying to graves whilst the people of today pray to graves.
2. He ﷺ prohibited taking graves as places of worship but the people do exactly that.
3. He forbade the lighting of lamps on the graves but today they light candles and adorn the graves with lights.
4. He prohibited frequent visits to the graves for any celebrations or worship but today people gather at the graves, making it an auspicious occasion.
5. He commanded with the levelling of the graves but today people raise them.
6. He forbade writing on graves but they write on graves today.

Evaluate Your Understanding

1. Explain the ruling on visiting graves and provide evidence.
2. What is the ruling on women visiting the graves? Cite evidence for your answer.
3. Mention the wisdom in legislating the visitation of graves.
4. What is the ruling on supplicating at the graves, seeking blessing from the deceased and facing them during salaah?
5. Is it permissible to undertake a journey to visit the graves? What is the evidence for your answer?
6. What is the ruling on building on graves and taking them as places of worship? Clarify your answer with evidence.
7. Explain to what extent people have opposed the guidance of the Prophet ﷺ in matters relating to writing on graves, raising them and placing lights on them. Clarify your answer by discussing what occurs today amongst some of the Muslims.

[illegible]



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2. To teach and spread Al-Haneefiyah (Monotheism).
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