

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Class 27 – The Categories of Muhabbah (Love) are Four, The Prohibition of Supplications to Other Than Allaah

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The shaykh began with the Khutbatul Haajah.

The shaykh reviewed last week's dars, and went over the four categories of Muhabbah (love). The first category being 'Ibaadah (Love in Worship), the second category being Shirk (Shirk of Love), the third category being Ma'seeyah (Love in Disobedience), and the fourth being Tabee'eeyah (Natural Love).

### THE CATEGORIES OF MUHABBAH (LOVE) ARE FOUR

#### TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

#### The Fourth: Muhabbah Tabee'eeyah (The Natural Love)

Such as loving the children and the family and the soul and the wealth, and other than that from the permissible matters, however it must be natural love.

But if it distracts a person from obedience to Allaah and he leaves some of the obligatory things then it is the Love of Disobedience (Muhabbah Ma'seeyah). And it overtakes his life and his heart and he loves them as he loves Allaah or greater, then that is Shirk of Love (Muhabbah Shirkeeyah).

Allaah (ta'laa) said:

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ  
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

*Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allaah has the excellent return (Paradise with flowing rivers, etc.) with Him. (Aali Imran 3:14)*

قُلْ أَوْبَيْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَمُ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

*Say: "Shall I inform you of things far better than those? For Al-Muttaqoon (the pious) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azṣwaajun Mutabharatun (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.], And Allaah will be pleased with them. And Allaah is All-Seer of the (His) slaves". (Aali Imran 3:15)*

And Allaah (ta'laa) said:

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا

*When they said: "Truly, Yoosuf (Joseph) and his brother (Benjamin) are loved more by our father than we." (Yoosuf 12:8)*

▪ **Benefit:**

Al-'Allaamah Ibnul Qayyim (rahmatullaah alayh) said:

### Chapter (Fasl)

And if you know this introduction, then it is not possible for the love of The Most High and the love and desire of pictures to come together, Verily, they are two opposites that never meet. Verily, if one enters the heart, it exits and expels the other. And whoever has strong love, then all of his love is for The Most High. And love for other than Him is falsehood and a punishment upon this person. And this love for Allaah directs and brings away from him love for all other things other than Allaah. And if he loves other than Allaah, then he does not love it except for Allaah, for the fact that it is a path to the love of Allaah, or that it stops a person from the opposite of the love of Allaah, or what diminishes and makes a person's love for Allaah a shortcoming. And truthful love necessities the unity of that which is loved, and that there cannot be associated with Him in His love other than Him. Those who are loved from the creation become stern and jealous if others along with them are shared in their love, and they experience anger over this, and they repel the person who does this and stay away from him, and they consider this person's claim to love them to be a lie. This along with the fact that they are not entitled for love to be directed to them. So then how is it with The Most High? The One to whom all love is to be directed, and not to other than Him, solely and entirely. And all other love to other than Him is a punishment upon a person. And because of this Allaah does not forgive that He be associated in this type of love, while he forgives other than this to whomever He Wills.

And the love of pictures causes a loss and the passing away of that which is more beneficial to the servant. And it causes the passing away and the loss of not loving that which is not beneficial and pleasant, and it causes the loss of having a beneficial life. And this (having a beneficial life) is only attained by love directed to Allaah, solely and exclusively. So let the servant pick which of the two types of loves he wants. For Verily, they do not come together in one heart. And they are not absent from one heart. Verily, whoever turns away and averts from the love of Allaah and His remembrance, and the dire want for His Help, then Allaah tests him with the love of other than Him, and punishes him with this love of other than Him in this Dunyaa, and in the Barzakh (life of the grave), and in the Aakhirah. So He may punish him with the love of idols, or the love of engraved images, or the love of the cross, or the love of young boys, or the love of young and

beautiful women and brothers, and the love of other than this which is of utmost disgrace and lowliness. And the people worship that which they love, whomever they may be, as it is said:

You are going to die from everyone you love                      So pick for yourself desiring who you pick

So whoever's Ilaah (God) is not his Owner and his Master, then his Ilaah is his desires, The Most High said:

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً  
فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

*Have you seen him who takes his own lust (vain desires) as his ilaah (god), and Allaah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allaah? Will you not then remember? (Al-Jathiyah 45:23)*

From the book *al-Jawaab al-Kaafee*, pages 269 to 270.

#### **EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

The summary of this speech of Imaam Ibnul Qayyim (rahimahullaah) is that it is befitting that a servant direct all of his love to Allaah (subhaana wa ta'laa) alone. And if the servant directs his love to other than Allaah (subhaana wa ta'laa), then this is considered shirk, whether his love be directed to idols, or the cross, or young boys, or other than these from the examples that were mentioned by al-'Allaamah Ibnul Qayyim.

#### **TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:**

##### ▪ **Another benefit:**

**Ash-Shaykh al-'Allaamah 'Abdur Rahman bin Naasir as-Sa'dee (rahimahullaah) said:**

((The fundamental of Tawheed and its spirit is sincerity of love to Allaah, solely and exclusively. And this is the fundamental of worship of Allaah. Verily, it is the essence of 'Ibaadah (worship). And Tawheed is not perfected until a servant's love is complete for his Lord. And that his love for his Lord precedes his love for all other things, and overcomes them. And that the love of his Lord has the ruling over all things. In addition, all things that are loved must be in agreement with this love (for Allaah), through which a servant reaches felicity in his life and salvation.

And from the branches of love and its completion is loving for Allaah's sake, such that a servant must not love except what Allaah loves, from actions and deeds and personalities. And (from the branches is) hating what Allaah what hates from personalities and actions and deeds. And to be allies to the allies of Allaah, and to be enemy to the enemies of Allaah. And by this a servant completes his Eemaan and his Tawheed.

As for taking equals and partners from the creation and loving them as one loves Allaah, and making obedience to them foremost over obedience to Allaah, and feeling happiness with their remembrance, and calling upon them, then this is ash-Shirk al-Akbar which Allaah does not forgive. And the person of this shirk, verily, his heart has been cut off from the allegiance of Al-'Azeez (The All-Mighty) and Al-Hameed (The Praiseworthy). And this person has connected himself with that which does not control anything. And this weak connection, which the mushrikoon connect themselves with, will break on Yawmul-Qiyaamah (Day of Judgement) when the servant is in most need of his actions and his deeds. And this love and allegiance will turn into hatred and enmity on that Day.)

From *al-Qawlul-Sadeed* (Sharh Kitaab at-Tawheed), pages 110 – 112.

**EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

This is very beautiful speech from ash-Shaykh ‘Abdur Rahmaan as-Sa’dee in this chapter of Muhabbah. And in summary, we say that a person must not love except Allaah (subhaana wa ta’laa). And he must not direct his love except to Allaah (subhaana wa ta’laa). And if he were to love other than Allaah (subhaana wa ta’laa), then he is not to love them except for Allaah (subhaana wa ta’laa). And the righteous person loves a person solely for the sake of Allaah (subhaana wa ta’laa), for what he is upon of righteous deeds and the correct ‘Aqeedah and Manhaj. And from the various examples of loving for the sake of Allaah is loving the Baytul-Allaah, the House of Allaah, the Ka’bah. And also loving the masaaqid of Allaah, such that a person’s heart is connected to the masaaqid of Allaah for the reason and cause of Allaah (subhaana wa ta’laa).

And as for those who take other than Allaah, loving them as they love Allaah (subhaana wa ta’laa), and placing obedience to them over the obedience to Allaah, then verily, this is ash-Shirk al-Akbar, which takes a person out of the fold of al-Islam.

**THE PROHIBITIONS OF SUPPLICATIONS TO OTHER THAN ALLAAH  
(TAHREEM DU’AA’ GHAYRIL-ALLAAH)**

**TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:**

Allaah (ta’laa) said:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ  
يُرْشَدُونَ

*And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. (Al-Baqarah 2:186)*

And Allaah (ta’laa) said:

إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنَانَا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا

*They (all those who worship others than Allaah) invoke nothing but female deities besides Him (Allaah), and they invoke nothing but Shaitaan (Satan), a persistent rebel! (An-Nisa 4:117)*

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا

*Allaah cursed him. And he [Shaitaan (Satan)] said: "I will take an appointed portion of your slaves." (An-Nisa 4:118)*

And He (tabaarak wa ta'laa) said:

قُلْ أَدْعُو مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَأُمِّرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

*Say (O Muhammad (صلى الله عليه وسلم)): "Shall we invoke others besides Allaah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allaah has guided us (to true Monotheism)? - like one whom the Shayaateen (devils) have made to go astray, confused (wandering) through the earth, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allaah's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Alameen (mankind, jinns and all that exists); (Al-An'am 6:71)*

And He (subhaana wa ta'laa) said:

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادٌ أَمْثَالِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنْتُمْ صَادِقِينَ

*Verily, those whom you call upon besides Allaah are slaves like you. So call upon them and let them answer you if you are truthful. (Al-A'raf 7:194)*

And He (jalla wa 'alaa) said:

وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنفُسَهُمْ يَنْصُرُونَ

*"And those whom you call upon besides Him (Allaah) cannot help you nor can they help themselves." (Al-A'raf 7:197)*

And He (ta'laa) said:

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِن الظَّالِمِينَ

"And invoke not besides Allaah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zaalimoon (polytheists and wrong-doers)." (Yunus 10:106)

And Allaah (ta'laa) said:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ  
وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use). (Ra'd 13:14)

And He (ta'laa) said:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

Those whom they (Al-Mushrikoon) invoke besides Allaah have not created anything, but are themselves created. (An-Nahl 16:20)

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

(They are) dead, lifeless, and they know not when they will be raised up. (An-Nahl 16:21)

And Allaah (ta'laa) said:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

That is because Allaah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Baatil (falsehood) And verily, Allaah He is the Most High, the Most Great. (Al-Hajj 22:62)

And He ('azza sultaanah):

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

That is because Allaah, He is the Truth, and that which they invoke besides Him is Al-Baatil (falsehood, Satan and all other false deities), and that Allaah, He is the Most High, the Most Great. (Luqman 31:30)

And He (ta'laa) said:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ  
وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

*O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allaah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought. (Al-Hajj 22:73)*

And He ('azza Sha'nah) said:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

*And whoever invokes (or worships), besides Allaah, any other ilaah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kaafiroon (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters, etc.) will not be successful. (Al-Mu'minun 23:117)*

And Allaah (ta'laa) said:

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ

*So invoke not with Allaah another ilaah (god) lest you be among those who receive punishment. (Ash-Shu'ara 26:213)*

And Allaah (ta'laa) said:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

*And invoke not any other ilaah (god) along with Allaah, Laa ilaaha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned. (Al-Qasas 28:88)*

And Allaah (ta'laa) said:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ  
الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

*The likeness of those who take Awliyaa' (protectors and helpers) other than Allaah is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew. (Al-Ankabut 29:41)*

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ

*Verily, Allaah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. (Al-'Ankabut 29:42)*

And He (ta'laa) said:

يُورِجُ اللَّيْلَ فِي النَّهَارِ وَيُورِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكَ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ

*He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allaah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the datestone). (Fatir 35:13)*

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

*If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad (صلى الله عليه وسلم)) like Him Who is the All-Knower (of each and everything). (Fatir 35:14)*

And Allaah (ta'laa) said:

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

*And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allaah (has created them)." Say: "Tell me then, the things that you invoke besides Allaah, if Allaah intended some harm for me, could they remove His harm, or if He (Allaah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allaah; in Him those who trust (i.e. believers) must put their trust." (Az-Zumar 39:38)*

And Allaah (ta'laa) said:

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ اتُّونِي بِكِتَابٍ مِّنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِّنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ



Say (O Muhammad (صلى الله عليه وسلم) to these pagans): "Think! All that you invoke besides Allaah show me! What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!" (Al-Abqaf 46:4)

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ

And who is more astray than one who calls (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? (Al-Abqaf 46:5)

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping. (Al-Abqaf 46:6)

And Allaah (ta'laa) said:

وَأَن تَأْتُوا مَسَاجِدَ اللَّهِ فَأَلَّا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah. (Al-Jinn 72:18)

And Allaah (ta'laa) said:

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

Say (O Muhammad (صلى الله عليه وسلم)): "I invoke only my Lord (Allaah Alone), and I associate none as partners along with Him." (Al-Jinn 72:20)

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Say: "It is not in my power to cause you harm, or to bring you to the Right Path." (Al-Jinn 72:21)

And the aayaat in this chapter are many, and same is with the ahaadeeth. And from them are:

1. From Nu'maan bin Basheer (radiyAllaahu 'anhumaa) who said, that the Messenger of Allaah (صلى الله عليه وسلم) said, "Supplication is worship."

Then he recited:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَن عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islaamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islaamic Monotheism)] they will surely enter Hell in humiliation!" (Ghafir 40:60)

Reported by Abu Daanood in the Book of Prayer (as-Salaat), 2/161, no. 1479, and by at-Tirmidhee in three places:

1. In Tafseer Sooratul-Baqarah, 5/211, no. 2969.
2. In Tafseer Soorat Ghaafir, 5/374 – 375, no. 3247.
3. In ad-Da'awaat, 5/456, no. 3372.

And reported by Ibn Maajah in ad-Du'aa', 2/1258, no. 3828. And the hadeeth's chain is authentic (sabeeh).

2. From 'Abdullaah bin 'Abbaas (radiyAllaahu 'anhumaa) who said that he was riding behind the Messenger of Allaah (صلى الله عليه وسلم) one day, when the Messenger of Allaah (صلى الله عليه وسلم) said to him, "Oh young boy (ghulaam)! I will teach you some words. Remember Allaah and He will remember you. Remember Allaah and you will find Him supporting you when you ask. Then ask from Allaah and when you seek help then seek help from Allaah. And know if the nations were to unite upon something by which they would benefit you, they would not be able to benefit you except by something which Allaah has already prescribed for you. And if the nations were to unite upon something by which they would harm you, they would not be able to harm you except by something which Allaah has already prescribed for you. The pens has been lifted and the pages are dry."

Reported by at-Tirmidhee in Sifah al-Qiyaamah chapter 4/667 (59), no. 2516, and Ahmed, 1/293 and 303 and 307, with a hasan (good) chain. And in the Sabeehah of ash-Shaykh al-Mubaddith al-Albaanee (rahimahullaah ta'laa) in al-mishkaat, no. 5302 and in Dhilaal al-Jannah, no. 316. And ash-Shaykh al-Mubaddith Muqbil bin Haadee al-Waadi'ee (rahimahullaah) said in as-Sabeeh al-Musnad, 1/489: Sabeeh Lighayrib.

3. From Abee Hurayrah (radiyAllaahu 'anhu) who said, that the Messenger of Allaah (صلى الله عليه وسلم) said, "Allaah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawaafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'" (Bukhaaree, no. 6137).
4. From Abee Hurayrah (radiyAllaahu 'anhu) who said, that the Messenger of Allaah (صلى الله عليه وسلم) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: 'Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?'" (Bukhaaree, no. 1094 and Muslim, no. 758).

**I say:**

So it is known from these proofs that supplication to other than Allaah is considered to be ash-Shirk al-Akbar, and kufr that expels one from the fold of al-Islam. For Verily, Allaah has categorized it and called it shirk and kufr, the proof being the aayaat that were recited from the aforementioned Soorahs. And they ar-Ra'ad, and al-Mu'minoon, and Faatir, and 'Ahqaaf, and al-Jinn.

So it is not allowable for any intelligent person to supplicate to other than Allaah, such as al-badawee, and al-jaylaanee, and al-jabartee, al-zayla'ee, and al-hadee, and ibn 'alwaan, and ibn 'ajeel, and hataar, and al-haashimee, and al-khamsah, and al-'eedaroots, and other than them from the servants of Allaah, those who do not control for themselves harm, nor benefit, nor death, nor life, nor the Resurrection.

#### **EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

This is a great chapter with numerous verses and ahaadeeth, so pay close attention to it and memorize the proofs, in order to know where one must direct his supplication. In addition, know and memorize the proofs in order to repel deviation and going astray in this matter, and to become strong and firmly grounded in the correct 'Aqeedah.

The names that have been mentioned near the end of this chapter, then they are the servants of Allaah (subhaana wa ta'laa) who have died, and some of them are in Yemen, while others are outside of Yemen. And Shaykh Ahmed mentioned that in most of the Yemenee cities, in the downtown areas and in the central areas, one will find a Masjid with a grave in it, where people worship other than Allaah and supplicate to some of the names that have been mentioned, those who have died and do not control for themselves anything.

Explaining the verse in Sooratul-Baqarah (2:186), the shaykh mentioned that Allaah (subhaana wa ta'laa) is close to us and He answers the supplication of those who call upon Him. And if all of the creation was to gather together and ask Allaah (subhaana wa ta'laa), every one of them supplicating for his particular petitions and needs, and if Allaah (subhaana wa ta'laa) was to grant all of them what they had petitioned and asked for, then this would not decrease from the Mulk (Dominion/Kingdom) of Allaah (subhaana wa ta'laa) anything except what decreases from an ocean when a needle is put into it and then it is taken out. Such is the great Bounty of the Lord of the Worlds. And it is Allaah (subhaana wa ta'laa) who has created the creation, and he has taken upon Himself their provision, as He (jalla wa 'alaa) said:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

*Verily, Allaah is the All-Provider, Owner of Power, the Most Strong. (Adb-Dhariyat 51:58)*

Verily, the creation is not in need of an intermediary and an intercessor between themselves and between Allaah (subhaana wa ta'laa), for verily, Allaah (subhaana wa ta'laa) is close and answers the call of those who supplicate to Him.

Explaining the verses in Sooratun-Nisaa' (4:117-118), the shaykh mentioned that iblees, may the curse of Allaah be upon him, has made baatil (falsehood) beautiful for the people, and has made beautiful for them their supplication to other than Allaah (subhaana wa ta'laa).

Explaining the verse in Sooratul-An'aam (6:71), the part, "Say (O Muhammad (صلى الله عليه وسلم)): "Shall we invoke others besides Allaah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allaah has guided us (to true Monotheism)?.." the shaykh mentioned that this question is the question of disapproval and disavowal.

And it is upon the servant to direct his supplication to Allaah (subhaana wa ta'laa) solely and exclusively.

Explaining the verse in Sooratul-'Araaf (7:194), the shaykh mentioned that those who are supplicated to along with Allaah or other than Allaah, from those who are created, then they themselves are like the callers, both of them being the creation of Allaah (subhaana wa ta'laa). And those who are called upon are in more need of people supplicating **FOR** them and asking Allaah (subhaana wa ta'laa) to have mercy upon them and to forgive them of their sins.

Explaining the verse in Soorah Yoonus (10:106), the shaykh mentioned that those who supplicate to others along with Allaah or supplicate to other than Allaah, then they are the dhaalimoon (wrongdoers).

Explaining the hadeeth of Ibn Abbaas, the shaykh highlighted the advise of the Prophet (صلى الله عليه وسلم) to Ibn Abbaas (radiyAllaahu 'anhumaa), where the Prophet (صلى الله عليه وسلم) advised him to call upon Allaah, and to call upon Allaah without any intermediary or intercessor. And he also advised him to seek help from Allaah alone. The shaykh mentioned that the creation are weak, and are themselves in need of help. So it is not permissible for the people to seek help from them, in matters in which only Allaah (subhaana wa ta'laa) can help. But as for seeking help from the creation in matters over which they have the power to do, such as reaching for a book on a high bookshelf and bringing down the book, then in matters such as these, it allowable for the creation to ask each other and to help each other. But as far as things that no one is able to do except Allaah (subhaana wa ta'laa), then it is not permissible to ask anyone for these things except Allaah (subhaana wa ta'laa), solely and exclusively.

Explaining the hadeeth of Abee Hurayrah, the third hadeeth mentioned in the text, the hadeeth qudsee, the shaykh mentioned that this hadeeth highlights some of the reasons for which Allaah (subhaana wa ta'laa) answers the supplications His servants. And from the first and biggest reason is that the servant is a Muwahhid (monotheist). And the second reason is that the servant fulfils his obligatory duties that Allaah (subhaana wa ta'laa) has made waajib upon him. And the third reason is that the servant performs the nawaafil acts of worship. And this are all reasons for which Allaah (subhaana wa ta'laa) answers the supplications of His servants.

Explaining the last hadeeth mentioned in this chapter, the hadeeth of Abee Hurayrah, the shaykh mentioned that this hadeeth mentions a time frame when a servant's supplication is more likely to be answered, and in this hadeeth, it is during the last third of every night. And the shaykh mentioned some of the other times where a servant's supplication is more likely to be answered, such as between the adhaan and the iqamah, and also the supplication of the traveler, and also the supplication of the parents for the children, and also the last hour of Yawmul-Jumu'ah (Friday), before the setting of the sun, as is mentioned in the following hadeeth:

*Narrated Abu Hurayrah (radiyAllaahu 'anhu) that the Messenger of Allaah (صلى الله عليه وسلم) talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something*

*from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands. (Bukhaaree, no. 890 and Muslim, no. 1849).*

And it should be noted that it is permissible to supplicate to Allaah (subhaana wa ta'laa) at all times, but the times mentioned above are from the best times, this due to the fact that the likelihood of having one's supplication answered during these times is greater than other times.