



Fatwa no 3068

Q1: These days we see Muslim groups who exceed the limits in loving the dead; they supplicate to them, ask them to meet their needs, and complain to them about their distresses, believing that if they supplicate to them, they will attend their gatherings and relieve their sufferings. One of their prevailing customs is to gather at night in a dark room and supplicate to `Abdul-Qadir Al-Jilany (may Allah be pleased with him) a thousand times, believing that he had ordered them to so and that he will, consequently, come to them and meet their needs. They take draw their conclusions from the following verses of poetry, which they read with great submission, Khushu` (their hearts being attuned to the act of worship), love, and humility. Some of those verses are:

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| O axis of the heaven and the earth, who gives them succor, | Who floods my eyes, who gives them existence and succor. |
| O son of the two highest, who preserves their heritage, | O best of those known as Muhyy Al-Din. |
| O great provider of succor of every age and time, | The superior Waliy (pious person) of arbitration and consolidation. |
| The most in need of the Lord, and poor, | You who are named after the Din (religion) as Muhyy Al-Din. |
| Allah addressed you and you listened: | "O great provider of succor, be near to those gathering, |
| You are My Shining Successor in the universe; | The one who was given the great name of Muhyy Al-Din." |

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Other verses read:

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| Whoever calls my name a thousand times in their seclusion, | with resolve and determination, forsaking their slumber, |
| To them, I will hasten to answer their call. | So call: "O `Abdul-Qadir Muhyy Al-Din, |
| O great provider of succor, servant of the Swift Provider, | O master, come to me, O Muhyy Al-Din. |

And yet other verses say:

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| O my master, supporter, and provider of succor, O my helper, | Be my defender and reinforcement against my enemies. |
| Protect my honor and take my extended hand, and help me, | For you Muhyy Al-Din are Allah's Successor, |
| The cavern of the grieving, shelter for confused hearts, | Refuge for the weak, and guarantor of vows, |
| The provider of succor for those lost at sea, | O `Abdul-Qadir, master of the slaves of the Provider. |

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They read these verses and supplicate to Muhyy Al-Din `Abdul-Qadir a thousand times. Here, in the town of Nahur, there is the grave of a Waliy to whom the Muslims call with great Khushu` and humility in their gatherings, using the following verses:

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| O friend of Al-Nahur, support me | In my hearing, limbs, and good vision. |
| Extend my life, don't give me few years, | O gather of all the good, `Abdul-Qadir. |
| Be my refuge the day the proud are full of pride, | And from the distress of this world on another day. |

There are many of these poems, and no house is without them, even if they do not have a Mus-haf (Arabic copy of the Qur'an). They read these poems during every celebration and party, and the religious scholars even take part in these readings, and permit them. Would you please, consider the meanings of these poems and then answer

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the following questions, supported with clear evidence from the Qur'an and the Sunnah? We would like to publish and circulate the answers among the Muslims to establish the truth and destroy falsehoods. And may it be a means of guiding the people!

Q1: Is it permissible for Muslims to read such poems as acts of `Ibadah (worship) and believe in their meanings?

Q2: Is it permissible for Muslims to call to `Abdul-Qadir Al-Jilany (may Allah be pleased with him) a thousand times in a dark room with all Khushu` and humility, and ask for his presence?

Q3: What is the Islamic ruling on doing such acts?

Q4: Is it permissible for Muslim to offer Salah (Prayer) behind someone who professes

such beliefs and participates in these occasions? What are Muslims obligated to do regarding them?

A: **Firstly**, supplicating to other than to Allah, such as to dead or absent people, and seeking their help to drive away grief, relieve a distress, cure a sick person, or anything similar, is Shirk (associating others in worship with Allah). This is because these Du`a' (supplications) and requests for help are acts of `Ibadah and means of drawing closer to Allah, which should be performed to Him Alone. Performing them to other than Allah is major Shirk. In addition to this, reading the supplications given in the question, or similar ones, and believing in them is major Shirk that takes the person who performs them out of the fold of Islam - and we seek refuge with Allah from this! Allah (may He be Exalted) says:﴿ And invoke not besides Allah any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers). ﴾ And if Allah touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful. ﴾

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And Allah says:﴿ And the mosques are for Allah (Alone); so invoke not anyone along with Allah. ﴾ He (may He be Praised) also says:﴿ And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters) will not be successful. ﴾ There are other Ayahs (Qur'anic verses) that show that requesting and Du`a' should be made to none but Allah. It is confirmed that the Prophet (peace be upon him) said,﴿ If you ask, ask Allah Alone; and if you need assistance, supplicate to Allah Alone for help. ﴾

Secondly, it is not permissible for Muslims to call to Shaykh `Abdul-Qadir Al-Jilany or anyone else, whether they are a prophet or a pious person, or to ask him to appear, provide succor for the sorrowful, relieve distress, be blessed by his presence, or for any other reason. In fact, doing so is major Shirk. He bears no guilt for those who supplicate to him, and he neither hears them nor responds to them. As Allah (may He be Exalted) says, after the Ayahs about His Lordship:﴿ Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone). ﴾ 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 peace be upon him) like Him Who is the Well-Acquainted (with everything). ﴾

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Thirdly, from the above, it is clear that those who are associated with Islam and commit these acts are regarded as Mushriks (those who associate others with Allah in worship), who have committed major Shirk. This is supported by evidence from the Qur'an and the Sunnah.

Fourthly, it is consequently not correct to offer Salah behind such people, as they have left the religion of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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