

# A CLARIFICATION OF SHIRK AND THE MEANS TO SHIRK ACCORDING TO THE MĀLIKĪ SCHOLARS

**SHIRK ACCORDING TO THE FOUR  
MADHHABS SERIES:  
VOLUME 1**

**A CLARIFICATION OF SHIRK  
AND THE MEANS TO SHIRK  
ACCORDING TO THE MĀLIKĪ  
SCHOLARS<sup>1</sup>**

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<sup>1</sup> From Dr Muhammad bin 'AbdurRahmān al-Khumayyis, *Bayān Shirk wa Wasā'iluhu 'inda 'Ulamā al-Mālikīyyah* (Shaariqah: Dār al-Fath, 1415 AH/1994 CE).

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## INTRODUCTION

Indeed, all praise is due to Allāh, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil consequences of our actions. Whomever Allāh guides, there is none to misguide and whoever Allāh misguides there is none to guide. I bear witness that there is no god worthy of worship except Allāh and I bear witness that Muhammad is the servant and messenger of Allāh.

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**“O you who have believed, fear Allāh as He should be feared and do not die except as Muslims (in submission to Him).”**

*{Aali-Imraan (3): 102}*

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**“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 Allāh through whom you ask things from each other, and (respect) the wombs. Indeed Allāh is ever, over you, an Observer.”**

*{an-Nisaa (4): 1}*

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**“O you who have believed, fear Allāh and speak words of appropriate justice. He will amend for you your deeds and forgive your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment.”**

{*al-Abḩaab (33): 70-71*}

The best speech is the book of Allāh and the best guidance is the guidance of Muhammad (*sallAllāhu alayhi wassallam*) and the worst of affairs are the newly invented matters for all newly invented matters are innovation and all innovation is misguidance and all misguidance is in the Fire.

To proceed:

Since the rise of the lights of truth with the sending of the Prophet Muhammad (*sallAllāhu alayhi wassallam*) and Allāh permitted the perfection of the true *deen*, the enemies of Allāh, in their different shapes, have been grieved. The *yahood* who were awaiting the Prophet (*sallAllāhu alayhi wassallam*) disbelieved in him (*sallAllāhu alayhi wassallam*) and denied his Prophethood and thus became hostile towards him. The Persians and Romans viewed his *da'wab* (*sallAllāhu alayhi wassallam*) as something which will bring an end to their despotic rule and thus they openly declared their enmity against him (*sallAllāhu alayhi wassallam*). After that there were the tremendous legions of the Mongols which sacked and pillaged a vast expanse of the Islamic world, and then there were the repeated attacks of the hateful crusaders upon the Islamic lands which are still continuing up until this day in a variety of forms. All of the

above, not to mention others, waged war against the *deen* of Allāh, *Mighty and Majestic*, and some of them still are, they have resorted to vile means in this such as some of them apparently becoming Muslims so as to plot against Islaam from within. Those who do this are the worst types and most harmful, also from them are those who beautify shirk to the Ummah due to the Ummah's ignorance. This is done by dressing shirk in new clothes of praising dead pious who are buried in graves which happens currently and is widespread amongst many of those who attach themselves to *tasawwuf*. Worshippers of graves from the ignorant is present in most of the Islamic countries, so they changed the *deen* of Allāh into enlivening the dead via *shirk* and reviving it which decayed the body of the *ummah* so that it became distant from the *deen* of Allāh, *Mighty and Majestic*.<sup>1</sup> They made this appear good to the common people via various means such as building domes on graves,<sup>2</sup> decorating them and putting lights on them.<sup>3</sup> They also have custodians who in reality are soothsayers of idolatry who delude the people into making *dua'a* to such graves and to seek their needs from the graves. They also invented weird stories which expressed their assumed abilities and their supernatural powers, as a result of these stories they deceived many people. They also wrote books, composed poems and ascribed to them various narrations and all of this was out of their delusion and beautifying *kufr* for them and Allāh spoiled them.

Then this disease spread throughout most of the Islamic countries except a few and these few were not saved except by the virtue of Allāh and then the efforts of the righteous full-time scholars and others whom Allāh preserved the *deen* with and achieved grace with them. Yet the generality of Muslim countries have been eradicated due to this harmful disease to the extent that the affair led to many of them have falling into clear *shirk* which expels one from the religion. They sought their needs from other than Allāh and resorted to other than Allāh for gaining benefit and averting harm and the matter even surpassed this to

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<sup>1</sup> In Northern Nigeria for example, in the western part of the city of Kano, there is a *Qadāriyyah Sufi* burial ground wherein prayers are said to the so-called 'saints' of the *Qadāriyyah Sufi* order. [TN]

<sup>2</sup> See the '*Zaawiya*' of Hāde bin 'Īsā in the city of Meknes in Morocco [http://members.lycos.nl/hegel/meknes\\_bestanden/image006.jpg](http://members.lycos.nl/hegel/meknes_bestanden/image006.jpg) and the shrine of Mulay Ismā'īl in Fes <http://www.shunya.net/Pictures/Morocco/fes/Fes-Moulay-Idris-shrine.jpg> and <http://uweb.txstate.edu/~jh48/zaouia.jpg> in Toubkāl: [http://mk23.image.pbase.com/v3/21/512021/4/47447737.MoroccoHoliday2005\\_08\\_04IMG\\_0499.jpg](http://mk23.image.pbase.com/v3/21/512021/4/47447737.MoroccoHoliday2005_08_04IMG_0499.jpg) - and all of these take place in a country which claims to be the most vehement in following Imām Mālik ibn Anas (*rahimahullāh*)!

<sup>3</sup> The Barelwīs during Ramadān utilise Christmas tree lights on their places of worship! [TN]

the extent that some of them began to praise trees and stones and returned to how the people were before Jāhiliyyah. They also intensified travels to tombs and filled their coffers with money, and they had much free-mixing and sought help from the dead in graves by screaming supplications unto them, there is no power or might except with Allāh, *The Most High, The Most Great*.

Then some of those who were associated with Islamic knowledge had these practices of *shirk* beautified to them and were encouraged to do them just as the common people were in the name of knowledge. This reached the extent that those ascribed to knowledge could be divided into three categories:

1. Those who supported such practices of *shirk*, encouraged them, called to them and authored books in order to aid such *shirk* as a *madhab*, this was all the more the case if they had the material means behind them by which to spread this.
2. Those scholars who knew that such *shirk* was misguidance and was false yet hid the truth out of cowardice, desire or fear, indeed from Allāh we came and unto Him we shall return.
3. Those scholars who knew the truth and fought against *shirk* innovations and superstitious beliefs calling the people to pure *tawbeed* and to what the Messenger of Allāh (*sallAllāhu 'alayhi wassallam*), his companions and those who followed were upon, without fearing the blame of the blamers only hoping for the Countenance of Allāh. Despite their different schools of thought they are small in number, yet from all of the four *madhaabib* emerged those who supported the *deen*, warned against *shirk* and called the people to *tawbeed*.

So today we are going to present some of the efforts of the Mālikī scholars in this regard and then after we will look at the Shāfi'ee scholars, according to Allāh making it easy.

The Mālikīs: they attach themselves to the Imām of Madeenah Mālik bin Anas (*rahimahullāh*). He is Mālik bin Anas bin Mālik bin Abī 'Aamir al-Asbahee al-Madaneer al-Himyāree, the Imām of Dār ul-Hijrah one of the leaders of the righteous and one of the four famous Imāms. He was born and raised in Madeenah and likewise it was the place of his death. He was at the heart of the *deen* and he distanced himself from the people in authority and the rulers, holding firm to the truth and not fearing the blame of the blamers. He combined

between in-depth *fiqh* and a complete understanding of the *hadeeth* of the Prophet (*sallAllāhu 'alayhi wassallam*),

In his madhhab he gave importance to the actions of the people of Madeenah as he considered that they held onto what they saw from their fathers and grandfathers who had accompanied the Prophet (*sallAllāhu 'alayhi wassallam*), witnessed him and followed him in his deen. He also attached importance to what they were upon in terms of the deen.

His madhhab spread in many parts of the Islamic world outside of Madeenah, for it spread to Egypt, North Africa, West Africa and Andalusia. The *madhhab* is still the official *madhhab* of many Islamic lands up to today. He died (*rahimabullāh*) in Madeenah in 179 AH after spending most of his life serving the *deen* in various branches. May Allāh forgive him and bestow on him a great reward.

*I ask Allāh to bring benefit with this Book and to make it sincerely for His Countenance and accept it from me sufficient is Allāh for us and He is the Best Guardian, and our final dua'a is all praise is due to Allāh, the Lord of the Worlds.*

## DEFINITION OF SHIRK ACCORDING TO SOME MĀLIKĪ 'ULAMA

Al-Qadi 'Iyyād stated in *Masbaariq ul-Anwaar*:

Sheen, raa, kaaf: sharikah, with a fatha on the sheen and a kasrah on the raa is partnership in buying and selling and this is well-known.

Ibn 'Āshūr stated in explaining the technical meaning of *shirk*: associating other than Allāh with Allāh in belief and worship. Ibn 'Atiyyah stated: Those who are made *takfeer* of are all those who worship something with Allāh. Qataadah said that they are the people of shirk particularly. Al-Mīlī al-Mālikī said: Just as it does not linguistically necessitate ascribing partnership by making the partners have equal shares and portions, it does not just necessitate shirk according to the Divine Legislation to equalise a partner for Allāh in all of His Attributes or in one of His Attributes – rather, a person is branded a Mushrik in the Divine Legislation due to his affirming associating partners with Allāh even if he makes the object of association less than Allāh in ability and knowledge for example. As for what Allāh said about the Mushrikeen,

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**“By Allāh, we were indeed in manifest error when we equated you with the Lord of the worlds.”**

{*Shu'araa* (26): 97-8}

Their equation here was in regards to obedience and submission not in regards to ability, like the verse in *Baqarah*,

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**“They love them as they [should] love Allāh.”**

{*Baqarah* (2): 165}

Allāh does not accept that He be associated with Him in worship, neither with the righteous, nor the sinful, nor the trees, nor stones. He is not pleased to be associated in worship with those whom He has favoured from the Prophets, the truthful, the Martyrs and the pious. Likewise, nothing from the universe is to be associated in worship with Allāh, neither the sun nor the moon, nor the planets. The Qur'aan rejects all forms of shirk whatever form it takes, Allāh says,

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**“There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.”**

{*Maryam (19): 93*}

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**“Worship Allāh and do not associate anything in worship with Him...”**

{*an-Nisaa (4): 36*}

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**“Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?”**

{*Aali 'Imraan (3): 80*}

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**And [beware the Day] when Allāh will say, “O Jesus, Son of Mary, did you say to the people, “Take me and my mother as deities besides Allāh?””**

{*al-Maa'idah (5): 116*}

This is our exposition of *shirk* according to the Divine Legislation, if it was lengthy then we intended by that to simplify it for the general people and.....<sup>1</sup>

Imām Mālik defined *at-Tāghūt* as being: all that is worshipped other than Allāh.<sup>2</sup>

The *tāghūt* is all that transgresses the limits and we know that Islaam is not affirmed for a person until he or she primarily disbelieves in *tāghūt*

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**“So whoever disbelieves in tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it.”**

{*Baqarab (2): 256*}

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**And We certainly sent into every nation a messenger, [saying], “Worship Allāh and avoid tāghūt.”**

{*an-Nabl (16): 36*}

So a Muslim firstly has to disbelieve in the *tāghūt* that are worshipped other than Allāh or that are obeyed in disobedience to Allāh, or referred to for judgement other than the rule of Allāh, or that are glorified other than Allāh. So disbelieving in *tāghūt* has to be ascertained before *īmān* in Allāh, *īmān* in Allāh and in the *tāghūt* cannot be present in a person.

Indeed, these very *tawāghūt* on the Day of Judgement will free themselves from the worship which was directed to them by those who worshipped them other than Allāh, as Allāh says,

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<sup>1</sup> *Risālat ush-Shirk*, pp.64-5

<sup>2</sup> *Fath ul-Majeed*, p.566

**“[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]...”**

{*Baqarah (2): 166*}

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**“Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone.”**

{*al-Mumtabinah (60): 4*}

Within the statements of Imām Mālik (*rahimahullāh*) it is clear that the *tāghūt* according to him includes all that is worshipped other than Allāh. So desires are a *tāghūt* ; Shaytaan is a *tāghūt* ; a tree that is worshipped is a *tāghūt* ; a stone that is worshipped is a *tāghūt* ; a leader who substitutes (the Divine Legislation of Allāh) is a *tāghūt* ; whoever commands the people to obey him via disobeying Allāh is a *tāghūt* and likewise all that which is worshipped other than Allāh. However within some narrations Mālik restricted the last one (i.e. whoever commands the people to obey him via disobeying Allāh is a *tāghūt* ) to apply to those who were pleased with this worship so as not to include those who are worshipped without their being pleased with this, such as the Messiah, his mother, 'Uzayr and others, peace be upon them.

## THE CATEGORIES OF SHIRK ACCORDING TO THE MĀLIKĪ SCHOLARS

*Shirk* intrinsically opposes *tawbeed* as has proceeded, so it is obligatory for the Muslim to know what *shirk* its categories: major, minor, apparent and hidden – so as to avoid them all and protect his/her *deen*, this will not be accomplished except by knowing these types and being warned from them in order to block the means to them. Imām al-Hāfidh Ibn al-'Arabī al-Mālikī stated:

Shirk has categories, the main two being: related to beliefs; related to actions. If shirk is in beliefs then there is no salvation or redemption from this and if shirk is in regards to actions then it is hoped that there could be salvation (for the one who committed the action).<sup>1</sup>

Al-Mīlī al-Mālikī said:

The categories of *shirk* are mentioned in the verse from Soorah Sabaā',

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**“Say, [O Muhammad], “Invoke those you claim [as deities] besides Allāh.” They do not possess an atom’s weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits.”**

{*Saba (34): 22-23*}

The verse includes four categories of *shirk* which are:

Firstly: shirk of possession, Allāh negates that other than Him can possess anything independent of Him, even if it is as insignificant as a mustard seed.

Secondly: shirk of ownership, Allāh negates that other than Him has a portion in His dominion, regardless of how this portion is in place and status.

<sup>1</sup> *'Aridah al-Ahwadhī* (Beirut: Dār ul-Kutub al-'Ilmiyyah, n.d.), vol.10, p.106.



## PREVENTING THE MEANS THAT LEAD TO SHIRK ACCORDING TO THE MĀLIKĪ SCHOLARS

Before we start to explain the means to *shirk* according to the Mālikī scholars we will clarify the meaning of the means (*dhabaa'i*) as is found within their books:

Ash-Shātībī said: the reality of the means is to seek nearness with what is beneficial to that which is harmful.<sup>1</sup> Al-Qurtubī said: The means are an expression of what is not prohibited in itself but it is feared that whoever takes such means will fall into that which is prohibited.<sup>2</sup>

It has been transmitted from Imām Mālik and some of his followers that the prohibited all means to *shirk* such as: plastering over graves (in order to make them permanent structures)<sup>3</sup>, writing on them,<sup>4</sup> building on them,<sup>5</sup> taking them as *masājīd*,<sup>6</sup> facing them in *du'ā'*,<sup>1</sup>

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<sup>1</sup> *Al-Muwaafiqaat*, vol.4, p.198

<sup>2</sup> *Tafseer ul-Qurtubī*, vol.2, p.58

<sup>3</sup> It is reported in Muslim from Jābir said: “The Messenger of Allah (*sallAllāhu 'alayhi wassallam*) forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them.”

To know more about the position of Mālik and his followers with regards to this issue refer to: *al-Mudawwana*, vol.1, p.189; Ibn 'AbdulBarr, *Kitāb ul-Kāfī*, vol.1, p.283; *Tanweer ul-Maqaalah*, vol.3, p.40; *Thamr ud-Daane*, p.230; and *Tafseer ul-Qurtubī*, vol.10, p.380.

<sup>4</sup> Based on what was reported by Abū Dāwūd, at-Tirmidhī and others from the *hadeeth* of Jābir (*radi Allāhu 'anhu*) that the Messenger of Allāh (*sallAllāhu 'alayhi wassallam*) forbade that the graves should be plastered (made into permanent structures) and that they be written on.

To know more about the position of Imām Mālik and of many of his followers in regards to this issue refer to *Fath ul-Majeed*, p.323.

<sup>5</sup> Based upon what Muslim reported from Jābir that “The Messenger of Allah (*sallAllāhu 'alayhi wassallam*) forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them.”

To know more about the position of Mālik and his followers with regards to this issue refer to: *al-Mudawwana*, vol.1, p.189; *al-Mi'ar ul-Mu'rab*, vol.1, p.317-18; *Tanweer ul-Maqaalah*, vol.3, p.39; *Thamr ud-Daane*, p.231; and *Tafseer ul-Qurtubī*, vol.10, p.379; *Fath ul-Majeed*, p.323; *Tayseer ul-'Azeed al-Hamd*, p.323-24 and Ibn 'AbdulBarr, *al-Kāfī*, vol.1, p.283.

<sup>6</sup> The Prophet (*sallAllāhu 'alayhi wassallam*) said: “Allāh cursed the yahood and the nasaaraa because they took the graves of their prophets as *Masājīd*.” The *hadeeth* is agreed upon. He also said (*sallAllāhu 'alayhi wassallam*): “Those before you used to take the graves of their Prophets as *Masājīd*, do not take graves as *Masājīd*! I forbid you from doing that!” Reported by Muslim and others.

In order to know more about the position of the Mālikī scholars in this regard refer to: *at-Tamheed*, vol.1, p.168, vol.5, p.45; *al-Muntaqaa*, vol.7, p.195; *Tafseer ul-Qurtubī*, vol.10, p.380; az-Zurqānī, *Sharh ul-*

prostrating to them,<sup>2</sup> praying on them,<sup>3</sup> travelling to them, for travel should only be to the three *masajid*.<sup>4</sup> Al-Qurtubī said:

**Taking a firm hold of the preventative means is the madhhab of Mālik and his companions, it is also the madhhab of Ahmad bin Hanbal according to a narration from him. The Book and the Sunnah also indicate this basis.<sup>5</sup>**

He also said:

**For this reason it reached the Muslims that they should prevent the means (to shirk) in regards to the grave of the Prophet (sallAllāhu 'alayhi wassallam). They raised the walls to encompass it and blocked off the entrance to it as they feared that his grave would be taken as a Qiblah for people to face it in their prayer as an act of worship. They built two walls at the corners of the grave and diverted them in order to form a triangular angle to the north so that it would not be possible for anyone to face his grave.<sup>6</sup>**

Imām Mālik said: Plastering graves is detested and so is building on them, these are stones which have been built on.<sup>7</sup> Ibn Abī Shāmah stated:

**Mālik and other 'Ulama from Madeenah disliked going to those masaajid and relics in Madeenah including if it was just even a dome.<sup>1</sup>**

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*Muwatta' Mālik*, vol.4, p.233, vol.12, p.351; *Tayseer ul-'Azeez al-Hameed*, p.240; *al-Muntaqaa*, vol.1, pp.306-07.

<sup>1</sup> Muslim and others reported that the Prophet (sallAllāhu 'alayhi wassallam) said: "Do not sit on graves and to not pray on them."

To know more about the position of Mālik and his followers with regards to this issue refer to: *Siyaanat ul-Insaan*, p.264; *Fath ul-Mannaan*, pp.358-59 and *Tayseer ul-'Azeez al-Hameed*, p.358.

<sup>2</sup> In order to know more about the position of the Mālikī scholars in this regard refer to: *at-Tamheed*, vol.6, p.383, vol.1, p.167 and vol.5, p.45.

<sup>3</sup> It has been reported by Muslim and others that the Prophet (sallAllāhu 'alayhi wassallam) said, "Do not sit on graves and to not pray on them."

In order to know more about the position of the Mālikī scholars in this regard refer to: *Muqaddimat Ibn Rushd*, p.174; *at-Tamheed*, vol.1, p.167, vol.5, p.25 and vol.6, p.283; *Tafseer ul-Qurtubī*, vol.10, p.379.

<sup>4</sup> Based on the saying of the Prophet (sallAllāhu 'alayhi wassallam), "Do not travel except to the three Masājid..."

In order to know more about the position of the Mālikī scholars in this regard refer to: *al-Mu'allim*, vol.12, p.82; *az-Zurqānī*, *Sharh Mukhtasar Khaleel*, vol.3, p.93; *Tayseer ul-'Azeez al-Hameed*, p.361; *az-Zurqānī*, *Sharh ul-Muwatta'*, vol.1, pp224-25.

<sup>5</sup> *Tafseer ul-Qurtubī*, vol.12, pp.57-8.

<sup>6</sup> *Qurrat ul-Uyyūn*, p.136

<sup>7</sup> *Al-Mudawwana*, vol.1, p.189

Ibn 'AbdulBāqī stated in his explanation of *al-Muwatta'*:

Ashhab reported from Mālik that he disliked burial within a masjid and said: So if he prevented this then the rest of the Prophet's relics are more deserving than this and Mālik also disliked seeking pleasure by visiting the location of the tree where the allegiance was pledged to the Prophet, in order to differ from the yahood and the nasaara.<sup>2</sup>

Al-Qurtubī said:

Our scholars have said that it is prohibited for the Muslims to take the graves of the Prophets and of the 'Ulama as masaajid.<sup>3</sup>

Ibn Rushd stated:

If the Janaazah prayer has ended it should not continue to be a means for prayer on graves and this is the madhhab of Ashhab and Sahnoun.<sup>4</sup>

Ibn Rushd also said: Mālik hated building on graves and adorning graves with paving stones and tiles.<sup>5</sup> Al-Qurtubī said in explaining the *hadeeth* of the Prophet (*sallAllāhu 'alayhi wassallam*), "Do not pray on graves and do not sit on them":

**Meaning:** do not take them as a Qiblah to pray on or towards as the yahood and the Nasaara do as this leads to worship of the one who is in the grave which was a reason for idol-worship. The Prophet (*sallAllāhu 'alayhi wassallam*) warned against doing the like of this and prevented the means that lead to that idol-worship.<sup>6</sup>

Then al-Qurtubī said:

As for building constructions (on graves) in a way similar to that of Jāhiliyyah out of pride and veneration then that has been destroyed and has disappeared. For within that was adorning the first part of call of the Hereafter (i.e. the grave) with things from the dunya resembling those who has venerated graves and worshipped them.<sup>7</sup>

Imām Mālik said: I do not view that one should stand by the grave of the Prophet (*sallAllāhu 'alayhi wassallam*) and make *du'ā*, rather one should give *salaam* and then pass by. This was

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<sup>1</sup> *Al-Bā'ith 'alaa Inkaar al-Bida' wa'l-Hawādith*, pp.96-97; *Kitāb Ibn Wadāh*, no.113

<sup>2</sup> *Tayseer ul-'Azeez al-Hameed*, p.340.

<sup>3</sup> *Tafseer ul-Qurtubī*, vol.10, p.380

<sup>4</sup> *Muqaddimah Ibn Rushd*, p.174

<sup>5</sup> *Fath ul-Majeed*, p.323 – it may be the case that he intends what is called today engravings on graves wherein the name of the deceased, along with the date of death, is written and Allāh knows best.

<sup>6</sup> *Tafseer ul-Qurtubī*, vol.10, p.380

<sup>7</sup> *Ibid.*, vol.10, p.381

mentioned by Ismā'īl bin Ishāq in *al-Mabsoot* and its *isnad* is *Sabeeh* as noted in *Siyānat ul-Insān*.<sup>1</sup> He also said in *al-Mabsoot*:

There is no harm in one who has arrived from a journey or has departed on one to stand by the grave of the Prophet (*sallAllāhu 'alayhi wassallam*) and make *du'ā* for him, Abū Bakr and 'Umar.

It was said to him:

Some people from Madeenah do not arrive from a journey or depart on one except that they do that once or more and they may even stand by the grave on Jumua'ah or on other days of the week at any one time or more than once, sending salutations and making *du'ā* for an hour or so. Then he said: These actions have not reached me from any of the people of fiqh in our land, so to leave these practices is better. The latter part of this Ummah will not be rectified except with that which rectified the first part of the Ummaah. It has not reached me from the former part of the Ummah that did that...<sup>2</sup>

As for the story that has been mentioned by Qadi 'Iyyād from Muhammad bin Humayd who said:

Abu Ja'far al-Mansoor, the leader of the believers, discussed with Imām Mālik in the Masjid of the Messenger of Allāh (*sallAllāhu 'alayhi wassallam*) and Mālik said to him: O leader of the believers do not raise your voice in this masjid for Allāh has said,

ä ä

**“...do not raise your voices above the voice of the Prophet...”**

{*al-Hujuraat* (49): 2}

Then Qadi 'Iyyād said: this story as it has been documented in this way is either weak or distorted.<sup>3</sup> As for the story which has been reported by Qadi 'Iyyād with an *isnad* from Mālik in the story of his dialogue with Abu Mansoor and that Mālik said: O Abu Abdullāh should I face the *Qiblah* and make *dua'a* or face the messenger of Allāh and make *dua'a*? Abu Abdullah said: Do not avert your face from him (i.e. the messenger of Allāh) for he is your means, and likewise the means of your father Adam, to Allāh until the Day of Resurrection. So rather

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<sup>1</sup> *Siyānat ul-Insān*, p.264; *Fath ul-Mannān*, p.358

<sup>2</sup> *Fath il-Mannān*, p.358

<sup>3</sup> *Siyānat ul-Insān*, p.255; *Fath ul-Mannān*, p.359

you should face him (i.e. the messenger of Allāh) and seek intercession via him so that he will intercede for you with Allāh.<sup>1</sup>

The author of *Tayseer ul-'Aẓeez al-Hameed* stated: This narration is either weak or fabricated because in its chain of transmission is Muhammad bin Hameed who has been impugned (i.e. criticised).<sup>2</sup>

As for what was narrated by Ibn Zibalah regarding the reports of Madeenah from 'Umar bin Haaron from Salamah bin Wardaan (and they are both *saaqit*) that he said: I saw Anas bin Mālik give salutations to the Prophet (*sallAllāhu 'alayhi wassallam*) then he turned his back to the grave and made *dua'a*. The two men are *saaqit* as found in *Tayseer ul-'Aẓeez al-Hameed*. As for the story wherein Mālik recited the following verse,

ä

**“And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allāh and the Messenger had asked forgiveness for them...”**

{*an-Nisaa* (4): 64}

Then the story is *baatil* and Allāh knows best. It has not been mentioned by anyone from the Ummah from what I know and none has mentioned that Mālik recommended that one can be asked of anything or sought forgiveness after death. His documented statements negate this as stated by the author of *Fath ul-Mannaan*.<sup>3</sup> Al-Qurtubī said:

**And as for the Sunnah then there are many affirmed authentic ahaadeeth, such as the hadeeth of Ā'ishah (radi Allāhu 'anha) wherein Umm HABībah and Umm Salamah (may Allāh be pleased with them both) mentioned the church that they had seen in Ethiopia wherein pictures were displayed. They mentioned this to the Messenger of Allāh (sallAllāhu'alayhi wassallam) and he said: “They were the ones that if a righteous man among them died they would make his grave into a masjid and make images of the person within it. They are the worst of creation with Allāh.” Reported by Bukhari and Muslim.<sup>4</sup> Our scholars have said: they early generations done that in**

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<sup>1</sup> *Tayseer ul-'Aẓeez al-Hameed*, p.358

<sup>2</sup> *Ibid.*

<sup>3</sup> *Fath ul-Mannān*, p.360

<sup>4</sup> Reported by Bukhārī, vol.3, p.247, *hadeeth* no.1341 in *Janā'iz*, 'Chapter on Building a Masjid over a Grave'; Muslim, vol.1, p.375, *hadeeth* no.528 in *al-Masājid wa Mawādi' us-Salah*, 'Chapter on the

order to see their images and be reminded of their piety so as to strive as their pious people did and worship Allāh at their graves. Yet as time passed the generations after them became ignorant of the purpose of these images and then Shaytaan whispered into them that their fathers and grandparents used to actually worship these images – so then the people began to worship the images. The Prophet (sallAllāhu 'alayhi wassallam) cautioned against this and gave a stern warning against doing the likes of such.<sup>1</sup>

Ibn ul-Hajj said in *al-Madkhal*:

It is not permissible to make tawaaf around tombs as tawaaf is only to be made around the Ancient House (i.e. the Ka'ba). Likewise, it is not legislated to kiss or give salutations to any place except the Ancient House and likewise it is not legislated to kiss or give salutations to anything except the Black Stone.<sup>2</sup>

At-Tartūshī said:

Muhammad bin Wadaah narrated that 'Umar bin al-Khattāb (radi Allāhu 'anhu) instructed that the tree under which the Prophet was pledged allegiance to, be chopped down as the people would go to it and 'Umar feared that it would cause a fitna to the people. Mālik and other 'Ulama from Madeenah disliked going to those masaajid and relics which were in Madeenah even if it was one dome.<sup>3</sup>

At-Tartūshī also said:

'Umar ibn al-Khattāb said that: those before you were destroyed because they used to worship the relics of their Prophets and take them as churches and monasteries. Whoever has to pray and passes by one of these places should pray in them but whoever does not have to pray should not pray within them.<sup>4</sup>

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*Prohibition of Building Masājid over Graves'* – the hadeeth is via Hishām bin 'Urwah from his father from Ā'ishah (radi Allāhu 'anhu).

<sup>1</sup> *Tafseer ul-Qurtubī*, vol.2, p.58

<sup>2</sup> Ibn ul-Hajj, *al-Madkhal* – as is noted in *al-Mushaahadāt ul-Ma'soomiyyah*, p.73

<sup>3</sup> *Kitāb ul-Hawādith wa'l-Bida*, pp.294-95

<sup>4</sup> *Ibid.*, pp.308-09

## SAMPLES OF SHIRK WHICH THE MĀLIKI SCHOLARS HAVE CAUTIONED AGAINST

It has been documented from Imām Mālik and from some of his followers that there is a prohibition against: types of major and minor *shirk*, *dua'a* to other than Allāh,<sup>1</sup> seeking help from other than Allāh,<sup>2</sup> making vows to other than Allāh,<sup>1</sup> slaughtering for other than Allāh,<sup>2</sup>

<sup>1</sup> Based on Allāh's saying,

ä ä ä ä ä ä ä ä

**“And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”**

{*Ghaafir* (40): 60}

And Allāh's saying,

ä ä ä ä ä ä ä ä

**“And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection? And they, of their invocation, are unaware.”**

{*al-Ahqaaf* (46): 5}

And also based on the saying of the Prophet (*sallAllāhu 'alayhi wassallam*): “*Dua'a is worship.*” For more on this topic from the Mālikī scholars refer to al-Mīlī, *Risālat ush-Shirk*, p.192 and *Tahreer wa't-Tanweer*, vol.24, p.181 and vol.26, p.11

<sup>2</sup> Allāh says,

ä ä ä ä ä ä ä ä

**[Remember] when you asked help of your Lord, and He answered you, “Indeed, I will reinforce you with a thousand from the angels, following one another.”**

{*al-Anfaal* (8): 9}

And Allāh says,

ä ä

**“...while they call to Allāh for help...”**

{*al-Ahqaaf* (46): 17}

believing that the *Awliyaa* have an influence in the universe along with Allāh,<sup>3</sup> believing that someone along with Allāh knows the unseen,<sup>1</sup> swearing oaths to other than Allāh<sup>2</sup> or

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See *Tahreer wa't-Tanweer*, vol.9, pp.274-75, vol.26, p.39

<sup>1</sup> Allāh says,

ä ä ä ä

**“Then let them end their untidiness and fulfil their vows and perform tawāf around the ancient House.”**

{*al-Hajj (22): 29*}

Vows are worship which have to be for Allāh, see *Tahreer wa't-Tanweer*, vol.17, p.248; *Tayseer ul'Azeez al-Hameed*, p.207 and al-Mīlī, *Risālat ush-Shirk*, p.268.

It is not permissible to make a vow to a Walee, a Prophet or anyone else as this is shirk because worship would be directed to other than Allāh. Many of the ignorant people make vows at the graves of al-Badawi, al-Husayn, al-Jilānī or others. All of this is clear association of partners in worship with Allāh and there is no room whatsoever to claim that **“The vow is for Allāh and the reward is for the Walee”** as is stated by some ignoramuses, this is void and it not accepted by clear intelligence.

<sup>2</sup> Based on Allāh's saying,

ä

**“So pray to your Lord and sacrifice [to Him alone].”**

{*al-Kawthar (108): 2*}

And Allāh's saying,

ä ä ä ä ä ä ä

**Say, “Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds.”**

{*al-An'aam (6): 162*}

Slaughtering is an act of worship which has to be only for Allāh, in the name of Allāh, it is not permissible to eat that which has been slaughtered without the name of Allāh being mentioned on it. See *Mukhtasar Khaleel*, vol.3, p.130; *Tafseer ul-Qurtubī*, vol.2, p.224 and *Tahreer wa't-Tanweer*, vol.30, p.574.

<sup>3</sup> This is shirk in *Rubūbiyyah* and Allāh negates that anything else can have an influence within the universe apart from Him,

believing that the stars have an effect in bringing down the rain (and having other effects in the universe)<sup>3</sup> and having trust in other than Allāh.<sup>1</sup>

ä ä ä ää ä ä ä ä ä ä  
ää ä á ä ä ää  
ä ä ä ä

**Say, [O Muhammad], “Invoke those you claim [as deities] besides Allāh.” They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits.”**

{Saba' (34): 22-23}

This issue in light of the verse has been discussed prior in detail. Refer to az-Zurqānī, *Sharh ul-Muwatta'*, vol.1, p.347; al-Baajee, *Sharh ul-Muwatta'*, vol.1, p.334 and *Tahreer wa't-Tanweer*, vol.22, pp.185-191.

<sup>1</sup> Based on Allāh's saying,

ää ä ä ä

**“[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone...”**

{Jinn (72): 26}

Allāh also says,

ä ä ä ä

**“Say, “None in the heavens and earth knows the unseen except Allāh,”...**

{an-Naml (27): 65}

Refer to: Ibn al-'Arabī, *Ahkām ul-Qur'ān*, vol.2, pp.738-39; *Tafseer ul-Qurtubī*, vol.1, p.290 and al-Mīlī, *Risālat ush-Shirk*, p.137.

<sup>2</sup> Based on what the Prophet (*sallAllāhu 'alayhi wassallam*) said: “Whoever swears by other than Allāh has committed shirk.” And in another wording “...has committed kufr.” See *at-Tamheed*, vol.14, pp.366-67; *Tafseer ul-Qurtubī*, vol.10, p.40, vol.6, p.270-71; ad-Dārdīrī, *Sharh as-Sagheer*, vol.2, p.203; Ibn Rushd, *al-Muqadimmat*, pp.308-09; *Sharh Rizq 'alaa matn ar-Risālat*, vol.2, p.15; *al-Mu'allim*, vol.2, p.240; *Sharh az-Zurqānī 'alaa Mukhtasar Khaleel*, vol.3, p.53 and *Kitāb ul-Kāfi fee Fiqh Ahl ul-Madeenah al-Mālikī*, vol.1, p.448.

<sup>3</sup> *Al-Muntaqaa Sharh ul-Muwatta' Mālik*, vol.1, p.334 and *Sharh az-Zurqānī 'alaa Mukhtasar Khaleel*.



It is not permissible to swear an oath to other than Allāh, Mighty and Majestic, for anything at all in any circumstances whatsoever. There is consensus on this and it has been reported from Sa'eed bin 'Ubaydah from Ibn 'Umar that he heard the Messenger of Allāh (*sallAllāhu 'alayhi wassallam*) say: “Whoever swears an oath to other than Allāh has committed shirk.” Mentioned by Abu Dawood<sup>1</sup> and others. Muhammad ibn Seereen reported from Abu Hurayrah who said: The Messenger of Allāh (*sallAllāhu 'alayhi wassallam*) said: “Do not swear oaths by your fathers, by your mothers or by deities other than Allāh, only swear by Allāh and do not swear by Allāh except if you are truthful.”<sup>2</sup>.....<sup>3</sup>

Ibn Rushd stated:

**What is cautioned against is to swear an oath by al-Laah, al-'Uzza, tawaagheet and by anything that is worshipped other than Allāh. This is because swearing oaths by something is a glorifying it and glorifying these things is kufr in Allāh.**<sup>4</sup>

Al-Qurtubī stated within his *tafseer* of the saying of Allāh,

ä ä ää ä

“...and that which has been dedicated to other than Allāh.”

{*Baqarab (2): 173*}

Meaning: the name of other than Allāh was mentioned on it such as the food that has been slaughtered by the Mājūs, the idolator and the Mu'atīl. For the idolator slaughters for the idol, the Mājūsī slaughters for the fire and the Mu'atīl does not with a belief in anything rather he slaughters for himself. There is no difference of opinion among the scholars that whatever the

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<sup>1</sup> Ahmad, vol.1, pp.34-125; at-Tirmidhī, vol.4, p.110, *hadeeth* no.1535 in *Nudhūr ul-Īmān*; Abū Dāwūd, vol.3, p.278, *hadeeth* no.3251 in *Kitāb ul-Īmān* and the chapter of the dislike of swearing oaths by fathers; Ibn Hibbān, vol.6, p.278, *hadeeth* no.4343; al-Hākim, vol.4, p.297, al-Hākim said that the *hadeeth* is Saheeh according to the conditions of Shaykhayn and adh-Dhahabi agreed with him. Tirmidhī said that the *hadeeth* is *hasan* via the route of Sa'd bin 'Ubaydah from Ibn 'Umar in a *marfoo'* form, al-Albānī authenticated in *Saheeh ul-Jāmi' as-Sagheer*, vol.2, p.1168, *hadeeth* no.6204.

<sup>2</sup> Reported by Abū Dāwūd vol.3, p.569, *hadeeth* 3248 in *Kitāb ul-Īmān* and the chapter of the dislike of swearing oaths by fathers – form the narration of Muhammad bin Seereen from Abū Hurayrah in a *marfoo'* form.

<sup>3</sup> Ibn 'AbdulBarr, *at-Tamheed*, vol.14, pp.366-67

<sup>4</sup> *Muqaddamaat Ibn Rushd*, p.309

Mājūsī slaughters for his fire and whatever the idolator slaughters for his idol – is not to be eaten.<sup>1</sup>

Al-Mīlī stated:

Calling upon other than Allāh is clear shirk and filthy kufr, there are two types to it: one of them is to call upon other than Allāh with Allāh, for example “O my Lord, O my Shaykh”, “O my Lord and my Grandfather”, “O Allāh and His people”, “O Allāh and my master 'AbdulQadir” and I have heard many people say the likes of this and people have heard some other people say “O my Lord (Yaa Rabbi) and O my master Yusuf, forgive me” and the Yusuf they intend here is one of the children of the righteous (in Algeria). The shirk within these calls is clear because the caller associates Allāh in his call by adding a waw (“and”) or by not using it. It indicates the association in worship and the thing being associated is included within the dua of worship.

The second type: Calling upon other than Allāh such as the one who calls upon a man or upon the dead pious.....<sup>2</sup>

Ibn 'AbdulBarr said: it is prohibited for the Muslims to take the graves of the Prophets, 'Ulama and Righteous as *masajid*.<sup>3</sup> He also said:

An idol: is an image made from gold, silver or any other material for a statue and includes all that which is worshipped other than Allāh, whether this is a carved idol or not. The Arabs used to pray to idols and worship them, the Messenger of Allāh (*sallAllāhu 'alayhi wassallam*) feared that his Ummah would do what was done by the nations before that when a Prophet died they would gather around his grave as is done with idols. As a result, he said (*sallAllāhu 'alayhi wassallam*): “O Allāh do not make my grave an idol that is worshipped.” Meaning to pray and prostrate to it and worship it, Allāh's Anger is severe on the one who does this and the messenger of Allāh (*sallAllāhu 'alayhi wassallam*) used to caution his companions from it. The messenger of Allāh (*sallAllāhu 'alayhi wassallam*) informed of the destruction and wrath that would befall the people from Allāh if they commit this major shirk which does not please Allāh, as he feared (*sallAllāhu 'alayhi wassallam*) that what happened to the people would befall the Ummah also.<sup>4</sup>

Al-Mīlī stated:

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<sup>1</sup> *Tafseer ul-Qurtubī*, vol.2, pp.223-224

<sup>2</sup> *Risālat ush-Shirk*, p.192

<sup>3</sup> Ibn 'AbdulBarr, *at-Tamheed*, vol.1, p.168

<sup>4</sup> *Ibid.*, vol.5, p.45

The similarity of this Ummah with those before them is in terms of the Divine Sunan: what befall the Arabs and those before them will befall others after them if they are ignorant of the principles of the deen and went to excess in seeking blessings from the dead pious, Allāh says,

**“[This is] the established way of Allāh which has occurred before. And never will you find in the way of Allāh any change.”**

{*al-Fath* (48): 23}

The scholars have consensus on saying “history repeats itself”.

### **SAMPLES OF CONTEMPORARY IDOLATRY**

If it is said to the people that those tombs and shrines are idols they would say “you are insulting the pious!” O my brothers understand the Arabic language well and also the deen and then you will find that it is not insulting the Awliyaa. For anything that is ascribed for worship other than Allāh is an idol and all who worship it are destroyed, but not all that is worshipped is destroyed, Allāh says,

**“Indeed, you [disbelievers] and what you worship other than Allāh are the firewood of Hell. You will be coming to [enter] it. Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein. For them therein is heavy sighing, and they therein will not hear. Indeed, those for whom the best [reward] has preceded from Us they are from it far removed.”**

{*Anbiyaa* (21): 98-101}

Those shrines and tombs are idols even if they are ascribed to a pious friend of Allāh.

### **SPECIFYING A PLACE FOR MAKING VOWS**

Those gatherings which take place at shrines are from the celebrations of Jāhiliyyah, so whoever makes a vow there is disobedient and who attaches to this seeking nearness to the one in the grave then the person has is a Mushrik.

The people within their contemporary Jāhiliyyah have begun to make vows to those who they believe in whether they be alive, dead or in shrines with money, clothes, animals, candles, incense, food and other items of property. The people believe that their vows are a cause for gaining nearness to the pleasure of the one they seek the vow from and that the one who they are making a vow for has the ability to grant them their requests. If the people gain what they have asked for this increases their attachment to those who they make vows to and intensifies their humility to them. The people will thus exert great efforts in placing their trust in them,

even the Arabs of Jāhiliyyah attached less prestige to their idols than these people do today with their Awliyaa...<sup>1</sup>

Al-Mīlī also said:

...this is what most of the common people have come to believe in with regards to those in the graves and those alive people known for piety and believing them to be able to that which only Allāh can do. This reached the extent that their tongues manifested what was in their hearts and they started to call upon them, at time along with Allāh and at other times by themselves, screaming out their names and glorifying them for possessing benefit and harm. The people are also humble towards them more than they are humble towards their Lord when making Salah and dua'a.<sup>2</sup>

Al-Mīlī also said:

The people consider touching (the graves) to be tabarruk (seeking blessings) for help (istimdaad) from the souls of the dead pious, and they believe that they are alive in the graves, have an influence in the world and can grant the requests made to them. The people also build shrines on the graves of the dead pious and believe that the spirit of the righteous person is in the grave. You will actually find that there are great constructions built upon shrines ascribed to Shaykh 'AbdulQaadir al-Jīlānī (rahimahullāh) who is buried in Baghdad!? While he (rahimahullāh) never even knew that place and never heard of it! You will find these shrines dedicated to Jīlānī in Western Algeria but most are in the East. In some cases we know that a dead person in a grave is not even righteous and the most famous of these types of people in our country is Shaykh Muhammad bin 'AbdurRahmān the founder of the Rahmaaniyyah Sufi cult in our Maghrib. From what is associated with it is tabarruk for help (istimdād) along with kissing and touching the walls of the shrine and other things which are associated with the place (shrine).<sup>3</sup>

Ibn 'Aashūr said about the danger of *shirk*:

The greatest enmity is that which is done to the one who is rightfully to be ascribed with Magnitude because it is from His right that He be singled out in worship in belief, actions and speech because that is His right upon the creation. It is mentioned in the hadeeth: *"The right of Allāh upon the servants is that they worship Him and not associate anything in worship with Him."*<sup>4</sup>

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<sup>1</sup> Al-Mīlī, *Risālat ush-Shirk*, p.268

<sup>2</sup> Ibid.

<sup>3</sup> Ibid., p.244

<sup>4</sup> Reported by al-Bukhārī in *Kitāb ut-Tawheed* in the chapter '*Baabmaa jaa' fee Dua'a an-nabi Ummatuhu ila tawheedillaah*', vol.13, p.347, *hadeeth* no.7373 from the *hadeeth* of Mu'aadh bin Jabal (*radi Allāhu 'anhu*).

Then he said:

That is because shirk combines between accepting Allāh's Divinity and also accepting other than Him as having Rubūbiyyah also. So just as accepting other than Him is dhulm, their īmān in Allāh is also mixed with dhulm.<sup>1</sup>

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<sup>1</sup> *At-Tahreer wa't-Tanweer*, vol.7, pp.332-333

**Translator's Note:** It is worth us noting here the efforts of Shaykh 'Uthmān Ibn Fūdī (aka 'Dan Fodio'). He is Abū Muhammad 'Uthmān ibn Muhammad ibn Fūdī, born in Marratta in northern Nigeria in 1168 AH/ 1754 CE. The name 'Dan Fodio' is the Hausa rendition of Ibn Fūdī. He was from a family of scholars that migrated to Hausaland from Futa Toro before the 15<sup>th</sup> century CE, bringing with it the Islamic tradition of Timbuktu. He waged a *jihād* in 1217 AH/1802 CE against clans that had violently opposed Islaam and strongly repressed the Muslims. He established the Sokoto Islamic state which ruled by *Sharee'ah* in West Africa. He is known for his *tajdeed* efforts and his stance against innovations. A number of folkloric legends and myths surrounded the personality of Dan Fodio as some people claimed that he could "walk on water" or appear in dreams. Some people even claimed that he was *the Mahdī*! All of these ideas were refuted by Dan Fodio himself during his time. In a book entitled *Tanbīh al-Faheem*, Dan Fodio refuted the claims of a man named Hammaa who lived in Maganga, Nigeria and was claiming to be the *Mahdī*. The man was later executed for his heresy (MA al-Hajj, *The Mahdist Tradition in Northern Nigeria*, A.B.U. 1973). Dan Fodio however did make some comments in some of his works that were in line with the *'Asharees*, but at times he clearly said things in line with the *Salaf* (pious predecessors) as have been mentioned. He therefore was akin to Imām an-Nawawee and Ibn Hajar, who also had teachers that were of the *'Ash'arī 'aqeedah* but were not pure *'Asha'arees*.

Dan Fodio's chain of scholars however reveals interesting facts. One of teachers was Jibreel ibn 'Umar of the Tuareg tribe who had made Hajj and thus lived in Makkah for a while. In Madeenah, Jibreel Ibn 'Umar studied with Muhammad Murtada az-Zabeedee (1145-1205 AH/ 1732-1791 CE) who was originally from India but had travelled to az-Zabeed in Yemen where he lived for a while and studied before going on to teach in Madeenah himself. One of az-Zabeedee's teachers was Shāh Waliullaah ad-Dehlawī (1702 – 1762 CE) of Delhi in India. Dan Fodio's uncle who taught him *hadeeth* was Muhammad bin Rāj who had studied under Abu'l-Hasan as-Sindī also from India and a teacher of *hadeeth* in Madeenah. Abu'l-Hasan as-Sindī was a student of Muhammad Hayāt as-Sindī another great *hadeeth* scholar of India who was also teaching in Madeenah. One of Muhammad Hayāt as-Sindī's students was Muhammad ibn Abdul-Wahhāb (*raheemahumullaah*). Also see a recent study conducted in Nigeria and written in Arabic entitled *Asānīd al-Faqeer ad-Da'if al-Mutashāfi bi'l-Mushaffa' Ahmad as-Shareef* (Ms. University of Ibadan Library 82/137: Ibadan, Centre of Islamic Documentation (CAD)).

This *sanad* was also mentioned by an American Muslim researcher who had graduated from *Madeenah University*. Also see the research of a non-Muslim researcher Stefan Reichmuth in his "*Murtada al-Zabidi (d. 1791) in Biographical and Autobiographical Accounts – Glimpses of Islamic Scholarship in the 18<sup>th</sup> Century CE*" in the Islamic studies journal *Die Welt Des Islams – International Journal for the Study of Modern Islam* (Leiden, Boston and Koln: Brill, Vol. 39, No. 1, March 1999) p.70. With regards to fanatical blind following of Imām Mālik, it is known that "**...the greatest contribution of Dan Fodio's reforming ideas, apart from his views on Sunnah and Bid'a, was in the field of madhaahib**

**(schools of law).**" F.H. al-Misri (ed.), *Bayaan Wujoob ul-Hijrah 'ala'l-Ibaad* (Khartoum University Press and OUP, 1978 CE)

'Uthmān ibn Fūdī said in his book *Hidaayatut-Tullaab* (Zaria: Gaskiya Corporation, 1961), p.2:

**Neither Allāh in His book, nor the Prophet in his Sunnah made it obligatory that one particular madhhab should be followed, nor did we hear any of the early scholars enjoining a person to follow one way. If they had done that, they would have committed a sin by not allowing people to act in accordance with ahadeeth which that particular way did not give weight to.**

Other statements from 'Uthmān ibn Fūdī can be found in his book *Hisn ul-Afhaam min Juyoosh il-Awhaam* [The Fortification of Understanding Against the Armies of Delusion], this book was translated into English as *Islam Against Illusions* (Quality Press, 1989) by Fazlur Rahman Siddiqi. In the book 'Uthmān ibn Fūdī says of many 'scholars,'

**If such a person is not aware of the Sunnah it is not permissible to follow him...He is simply a lunatic lost in his special state.** (ibid. p.105 (Arabīc text), p. 157 (Eng. Text))

'Uthmān ibn Fūdī also says in the same book,

**Some people are ignorant of the Sunnah, but they are anxious to emulate the practices of their Shaykh. If you speak to them about the Sunnah they will reply, "My Shaykh was doing this, my Shaykh was doing that," thus contradicting the clear and open Sunnah.**

Ibid. p. 90 (Arabīc text), p. 99 (Eng. Text)

Under delusion number 35 Imām 'Uthmān states:

**There are people in this country who venerate stones and trees...they sacrifice animals for them symbolizing that the stones and trees are great, and they even pour flour-paste on them.**

He further stated:

**The one who indulges in such activities is considered a kaafir according to consensus.**

Dr Siddiqi stated (ibid. pp.34-36):

**Since innovations and superstitions prevailed in all parts of the country, the common people as well as the Muslim scholars of that time were involved in un-Islamic practices and the whole society changed into a corrupt and demoralized society.**

Hence, there was a situation which was exactly what was prevalent during the epoch of Imām Muhammad ibn 'AbdulWahhab, Dr Siddiqi continues

**At that time, Muslims were called Muslims only because they were born in the so-called 'Muslim families' while their characters and practices were against Islam and its education. Their belief was that some trees and stones deserved respect and worship and that these could provide them with the means of subsistence or bless them with a child...Muslims of that time had totally lost their Islamic identifications because of their pagan practices. Even for a Muslim, it was difficult to recognize his Muslim brother. Even the Ulama accused the Shaykh, but they were not sincere in their remarks against him. Their attitude to the Shaykh was not based on their sincerity, but it was the result of a conspiracy against the Shaykh by the Sultaan.**

Dr Siddiqi also states on page 175 of *Islam Against Illusions*:

**According to Muhammad Bello...the main purpose of his (Imaam 'Uthmān's) sermons was to teach the people the fundamentals of Islam; preferably, the principles of tawheed, the other articles of faith and the essential duties of a Muslim towards Islam.**

Muhammad Bello (*raheemahullaah*) was the son of Imām 'Uthmān. Therefore, here alone we can see a radical departure in the emphasis of Imām 'Uthmān and the *Sufis* of the era, who refrain from calling to *tawheed* based on their claim that it causes division! Not to mention the fact that they are largely ignorant of it. 'Uthmān ibn Fūdī also made similar statements in his books *Irshād al-Ummah ilaa Tayseer il-Milla* and *Tawqeef ul-Muslimeen*. See Ahmad Mohammad Khani, *The Intellectual Origin of the Sokoto Jihad* (Ibadan, Nigeria: Iman Publications, Muharram 1405 AH/1985 CE), pp.85-90

It is also worth shedding some light on the Moroccan scholar and historian Abu'l-'Abbaas Ahmad bin Khālīd an-Nāsirī. He is Abu'l-'Abbaas Ahmad bin Khālīd bin Muhammad bin Muhammad bin Ahmad bin Muhammad an-Nāsirī and his lineage goes back to 'Abdullāh bin Ja'far bin Abee Taalib, husband of the sister of Hasan and Husayn (*radi Allāhu 'anhum*). An-Nāsirī was from a family that was known for virtue and knowledge which had migrated to the city of Salā (Salè), near Rabat in Morocco in 1220 AH/1805 CE. He was born on Saturday 22 Dhu'l-Hijjah 1250 AH/March 1835 CE in Salā, which at that time was a city that was known for Islamic sciences, Arabic language and the study of Islamic texts.

He studied the Qur'ān (Warsh 'an Naafi') with al-Hajj Muhammad 'Alawī as-Salāwī and Muhammad bin Jilānī al-Hāmidī. He also studied the works of ash-Shaatibee, Ibn 'AbdulBarr, Ibn Mālik and Ibn Subkī with his cousin 'AbdusSalām bin Talhah. An-Nāsirī studied the sciences of the Arabic language with his teacher 'Allaamah Muhammad bin 'Abdul'Azeez as-Salāwee and studied a number of works on grammar, *balaaghaa* (rhetoric), logic, *fiqh* and *usool ud-deen*. He was pivotal in disseminating knowledge, conducting research and benefiting the general masses of people in Morocco, excelling in historical works. He was also concerned with socio-religious issues more so that most scholars of the time. He was very eloquent and as a result his lessons would be full and would have an effect on those present. He was strongly influenced by the *sunnah* in all affairs and strongly opposed the people of innovation and refuted them, exhorting them to refer back to the Qur'ān and *sunnah*. He opposed the leaders and sects of desires who had entered into the *deen* that which was not from it, **“He also strongly safeguarded waking the Muslims from their heedlessness to the clear manhaj”**, (Biography by Ja'far and Muhammad an-Nāsirī, *Kitāb ul-Istiqsaa' li-Akhbaar Duwal al-Maghrib al-'Aqsa* (Dār ul-Baydaa [Casablanca]: Dār ul-Kitāb, 1954), vol.1, pp.14-15).

From his most correct and authentic books in particular are his historical *magnum opus*, *Taarikh ul-Istiqsā'* and *Ta'dheem ul-Minnah bi'n-Nasrati's-Sunnah* which according to Ja'far and Muhammad an-Nāsirī in their biography of him in the first volume of *Kitāb ul-Istiqsaa'*, **“are filled with warning against this disease and these (false) opinions by paying attention to spreading authentic Islamic knowledge amongst the ummah and referring people to study from the books of the Salaf.”** He advised a number of governors in Morocco during his era on issues related to governance, economics and the *deen*, he thus travelled to the cities of Tanger, al-'A'raish (Larache), Marraakush (Marrakech), Dār ul-Baydā' (Casablanca), Salā (Sale), Tetwaan (Tetoun), Ghumārah etc. initially he refused the posts as he thought that they would avert him from his scholastic efforts. He died on Thursday 16 Jumadā Ulā 1325 AH/12 October 1897 CE. He authored over thirty books (see *ibid.* pp.27-34) and his two main students were the jurist and author of Salā, al-Hajj Tayyib 'Awād and the historian Abū 'Abdullāh

Muhammad bin 'Ali ad-Dakaalee as-Salāwee. From the titles of the works that he authored, there is nothing whatsoever that shows that he was *Sūfī* and in fact the lengthy biography of him by Ja'far and Muhammad an-Nāsirī, there is no reference made whatsoever to Sufism. Furthermore, from the thirty works that he authored, none of the books have anything to do with Sufism, the contrary in fact, in the form of his books *Ta'dheem ul-Minnah bi'n-Nasrati's-Sunnah*. There may have been some members of his extended family and clan that were *Sūfis*, but as for Abu'l-'Abbaas there is nothing to suggest that he was. Kurt S. Vikør in his book *Sufi and Scholar on the Desert Edge: Muhammd bin 'Ali al-Sanusi and his Brotherhood* (London: Hurst & Co., 1995) refers to Ahmad bin Khālid an-Nāsirī as being an historian and no where mentions him as being a *Sūfī*, and refers to others from the Nāsirī family as clearly being *Sūfis*. An-Nāsirī died on 16 Jumadaa al-Ulaa 1315 AH/October 12 1897 CE, *raheemahullaah*.

In the eighth volume of *Kitāb ul-Istiqsaa fi't-Tarikh al-Maghrīb al-Aqsaa*, a history of north-west Africa in nine volumes by an-Nāsirī (*raheemahullaah*) he discussed at length the *da'wah* of Imām Muhammad ibn 'AbdulWahhaab. An-Nāsirī states that Sultaan Sulaymān ibn Muhammad ibn 'Abdullāh al-Alawī (who succeeded his father as king of Morocco) was given the pledge of allegiance in Fez in 1226 AH/1811 CE was thus a contemporary of the Imām and scholar Sa'ud ibn 'Abdul'Azeez ibn Muhammad ibn Saud. Sultaan Sulaymān wanted to closely examine the *da'wah* in Saudi and thus sent his son Abū Ishāq Ibrāheem (in 1226 AH/1811 CE) with a delegation of Moroccan scholars and notables with a letter from his father (Sulaymān). An-Nāsirī stated:

**Many among those who accompanied Ibrāheem during that hajj trip told us that they did not witness any deviation in Islamic Law from Imām 'Abdullāh ibn Saud or his retinue. On the contrary, what they observed is steadfastness and care in performing the Islamic acts of worship, such as prayer, tahaarah, fasting, forbidding evil and cleansing the Two Holy Sanctuaries of impure and evil practices that used to be committed therein without objection from anyone. When 'Abdullāh ibn Sa'ud met with Ibrāheem he showed him the type of respect due to members of the Prophet's family. Ibn Saud sat next to Ibrāheem as an acquaintance, among other things that Ibn Saud spoke about was that he asked the Moroccan delegation about this "People claim that we commit deviation from the Prophet's sunnah. What part of the sunnah did you see us contradict and what did you hear about us from people before we met?" Judge Abū Ishāq Ibrāheem az-Zadaagaa, the (Moroccan) scholar who led the discussion with the Saudi Imām said "We heard that you say Allāh has settled on His throne in a humanly tangible manner that indicates His having a body." Abdullāh Ibn Saud responded, "We seek refuge in Allāh from this statement, we only repeat the statement of Imām Mālik (rahīmahullāh) that "Istiwaah is known,<sup>1</sup> the kayfiyyah (how) is unknown,<sup>1</sup> asking about how it happened is an innovation and believing that istiwaah occurred is an obligation." Is anything wrong with this statement?" the judge said "No, this is also our belief." The judge then asked, "We were told that you deny that the Prophet and his brothers from the Prophets, peace be upon the, are alive in their graves." When Ibn Sa'ud heard the Prophet's name he raised his voice reciting the prayers and peace upon him, saying "We seek refuge in Allāh from this idea too. We believe that he, and the rest**

## CONCLUSION

All praise is due to Allāh who has made it easy and helped the completion of this, He alone has all blessings and virtue, and we have reached the results which can be concluded in the following;

1. The statements of the scholars of the past such as Mālik and his first companions with regards to *shirk* and its types and means are few due to the fact that the innovation of the grave-worshippers have not yet spread, rather they used to speak about some issues that were mentioned within the texts. This is as opposed to the

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**of the Prophets, are alive in their graves, in a type of life that is above the life enjoyed by the martyrs”...**

See Shaykh Abu'l-'Abbaas Ahmad bin Khālid an-Nāsirī, *tahqeeq* (verifying and checking) by Ja'far and Muhammad an-Nāsirī, *Kitāb ul-Istiḡṣaa' li-Akhbaar Duwal al-Maghrib al-'Aqsa* (Dār ul-Baydaa' [Casablanca]: Dār ul-Kitāb, 1954), Vol.8, pp.121-122.

An-Nāsirī then commented:

**I believe that Sulṭaan Sulaymān believed in this too and this is why he wrote his famous treatise in which he criticized the extreme austerity of the Sufis who lived during his time and warned against abandoning the sunnah and excessive engagement in bida' (innovation). He also explained in his message the proper manner of visiting graves of righteous people and warned against excessive behaviour that commoners might commit at their vicinity as sincere advice to the Muslims, may Allāh increase him in goodness. Sulṭaan Sulaymān also decided that a certain speech that emphasizes tawḥeed and rebukes bida' be recited in all Masājid where jumu'ah is held. He also instructed Sūfī zawiya be closed down.**

See Shaykh Abu'l-'Abbaas Ahmad bin Khālid an-Nāsirī, *tahqeeq* (verifying and checking) by Ja'far and Muhammad an-Nāsirī, *Kitāb ul-Istiḡṣaa' li-Akhbaar Duwal al-Maghrib al-'Aqsa* (Dār ul-Baydaa' [Casablanca]: Dār ul-Kitāb, 1954), Vol.8, p.123.

In terms of the different prints of *Kitāb ul-Istiḡṣaa'* then there is a more recent annotated edition by M. Hajji, B. Boutaleb & A. Tawfiq (Dār ul-Baydaa' [Casablanca]: Mansurat Wizarat al-Taḡafa wa-l-Ittisal, 2001-2005 CE) in 8 volumes. The oldest edition is the 1949 CE edition which is in nine volumes. A summarized edition was also published into three volumes in 1418 AH/1997 CE again by Dār ul-Kitāb in Casablanca and an-Nāsirī himself published it himself in four volumes in Cairo in 1894 CE. It was translated into French by the Orientalists Grauille in 1906 CE, G.S. Colin in 1923-25 CE, Fumey in 1934-36 CE. This first edition mentioned in this footnote is available from the library at SOAS, *University of London* and the ninth volume discusses the 'Alawī dynasty in Morocco.

later Māliki scholars who expanded upon these issues as is evident in the previous samples from their texts.

2. The 'Ulama exerted great efforts in safeguarding *tawbeed*, fighting against the innovation of the grave-worshippers and blocking the means to *shirk*.
3. The innovation of the grave-worshippers corrupted the beliefs of many people and led them to fall into major *shirk*.
4. The Divine Legislation explained the corruption of all means that lead to *shirk*, so the *Sharee'ah* prohibits all that has developed from the grave-worshippers which corrupt the beliefs of the Muslims.
5. *Shirk* humiliates a person because a person will worship another creation that is weak just like him. It also opens a door wide open to legends and superstitions.

To end this small effort I hope that the respected reader will excuse me for any shortcomings and I ask Allāh to make this work sincerely for His Noble Countenance and to grant us all success with the guidance of His book and to traverse the Sunnah of His Messenger (*sallAllāhu 'alayhi wassallam*).

*Sufficient is Allāh for us and He is the Best disposer of affairs and our final dua'a is all praise is due to Allāh the Lord of the Worlds.*