



Fatwa no. 7366

Q: Is there anyone other than Allah (Exalted be He) who has the ability to relieve hardship, distress or can ward off affliction? This question implies further ten questions, as many people belonging to various Madh-hab (School of jurisprudence) ask the same question.

This question is crucial but no answer is provided for it and it may lead someone to think about the different means that

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enable anyone other than Allah (Exalted be He) to remove hardship. This question has different forms and we hope that our scholars can provide us with a clear answer. For example, is it wrong if a person has some difficulty and asks someone other than Allah (Exalted be He) to remove it?

1- If there is any being other than Allah (Exalted be He) who can remove hardship, can it hear and respond to the supplicant during the supplicant's life or after their death, at a far distance that separates between them and which is only known by Allah?

2- If we assume that this being can hear from such a far distance, another question arises: Can it understand the languages of all people who are invoking it, such as English, German or any other language?

3- If the answer is in the affirmative, this means that such being understands the languages of all people on earth, which leads to another question: If millions of people speaking various languages and having various needs put forward their demands and requirements, can it hear them and respond to them at the same time, or does it need to appoint a specific time for every request successively?

4- Is this being that people invoke overtaken by slumber or sleep? If yes, people must be provided with a schedule of its rest hours unless it has the ability to hear while asleep?

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5- If there is someone who can not talk and express his needs and so supplicates with his heart, does that being respond to this heart-based supplication?

6- People face minor and major problems from the time of their birth to their death, and if Allah is the One Who resolves these problems, then there is no need to resort to anyone other than Him. However, if anyone other than Him can solve these problems, then there would be no use in resorting to Allah (Exalted be He).

7- If the other being is not able to solve all kinds of problems, then it will be said that some problems can be solved by the Lord of the Worlds and others can be solved by other than Him. Thus, the people who have needs must have a list of what is for Allah and what is for other than Him so as to avoid submitting to Allah a problem that is not for Allah and vice versa.

8- Can the one who has the ability to remove adversity from people bring it to them? Or can that being only remove it without bringing it? If the latter is true, then who is the one with the ability to bring about harm?

9- In brief, if we assume that Allah is the One Who brings about harm and there is another who removes it, what happens in case Allah wishes to bring about harm and the other wants to ward it off and each one of them insists on his position?

10- If someone wishes to ask for forgiveness for a good or a wrong-doer, then who is to be invoked?

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A: Allah (Exalted be He) is the Only One that neither slumber nor sleep overtakes Him, and He Alone is the One Who hears the invocations of those who supplicate wherever they are and whatever language they speak. Moreover, He answers them in respect to their conditions, whether they are sane or insane, and He (Exalted be He) is the Only One Who can bring about benefit or harm. However, Allah (Exalted be He) empowers His servants with normal causes and supports them to do such good and He arranges all the results accordingly. For example, the doctor diagnoses a disease and prescribes medication with the Support of Allah (Exalted be He) but the cure comes only from Him. In plowing, the farmer spreads the grains and waters the land and this is done by Allah's Support, and Allah is the One Who is responsible for the results of the plowing and planting of crops and trees and of finding seeds and fruits, in addition to many other examples.

1- Therefore, none but Allah (Exalted be He) removes adversity, however Allah may allow someone to be the cause of removing it; like in the previous examples of the doctor and the plowman. The Only One who can hear the supplicant from a far distance and answer him is Allah (Exalted be He). The dead can never hear the supplication and beseeching of a person and even if they hear, they will not answer, for Allah (Exalted be He) says, **﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (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 صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾**

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2- Only Allah (Exalted be He) knows the languages of all creatures and none can hear every supplicant, understand what they say and respond to their needs.

3- If we assume that someone knows all the languages in the world - which is impossible - they will not be able to hear and fulfill the numerous needs of all the people in different places asking at the same time.

4- A human being cannot listen to all supplicants and answer their recurring needs at all times, as humans are liable to forgetfulness, negligence, weakness and sleep. The Only One Who can do this is Allah, the Ever Living, the Sustainer, the One that neither slumber nor sleep overtakes Him.

5- None can ever know the hidden needs and requirements of others except Allah (Exalted be He); hence, how it can be possible for anyone other than Him to fulfill their needs if they do not say it?

6-10 As previously mentioned, it is obvious that none can remove adversity or harm except Allah (Exalted be He) just as none can bring about welfare and goodness but Him.

He (Exalted be He) says: ﴿And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).﴾ ﴿And if Allâh 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.﴾

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

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