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Q: A brother from Hadramawt asks: During the month of Sha'ban, people come to out town Hadramawt to visit the grave of Prophet Hud (Peace be upon him), whose grave is thought to be located in Al-Ahqaf, near Hadramawt. The journey there takes five hours by car. With this false belief, from our viewpoint, a great number of people, i.e. thousands of people, drive to this place, where they ascend a mountain to a room at the top of it that contains two or three graves. They lean against these graves, touch them, weep over them, call upon them and seek their blessings. When they have finished doing this they descend. They do this for about four days. They liken this practice to Sa'y (going between Safa and Marwah during Hajj). They appointed certain places incarnating the body of Prophet Hud (peace be upon him): There is a pebble they call the nose of Prophet Hud; there is another smooth one that has the trace of his foot, which is called Al-Dahqah and its length is about three cubits; and a third one is claimed to be his feet wherein women hoping for husbands put some pebbles in the hope that they will find what they aspire to and similarly this is practiced by wives hoping to have babies. They claim that it is advised that one should pay this visit and that the predecessors among the Awliya' (pious people) established this visit and called people to make it, like for example, the Faqih (Jurisprudent) immigrating to Allah, Ahmad ibn 'Isa, and so on. They continue in this way describing this practice. O Shaykh 'Abdul-'Aziz finally, we seek your instruction and advice. What should they do?

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A: First: The location of the grave of Allah's Prophet, Hud (Peace be upon him), is not known. Their claim that this grave belongs to Prophet Hud in Al-Ahqaf is baseless. The only known graves among those attributed to the Prophets are that of Prophet Muhammad (peace be upon him) and that of Ibrahim Al-Khalil (Abraham, peace be upon him) in the well-known cave in Al-Khalil, the Levant, Palestine. The graves of Prophets Hud, Salih, Nuh, and the other prophets are not known. Likewise, the claim that the grave of Prophet Hud lies in Al-Ahqaf and that it is in the room mentioned by the inquirer, is all baseless and false. No graves are known among the graves of the Prophets other than that of our Prophet Muhammad (peace be upon him) and that of Al-Khalil.

What these people are doing is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is not permissible. Rather, it is one of the forbidden acts tantamount to Shirk (associating others with Allah in His Divinity or worship). Supplicating to Allah's Prophet Hud and Tabarruk (seeking blessings) through the pebbles claimed to belong to his grave and his body are acts tantamount to major Shirk. Seeking blessings through this; seeking husbands or offspring are all Munkar and among the forbidden acts that are tantamount to Shirk. Children are to be sought only from Allah, Who (may He be Glorified and Exalted) gives progeny. The same applies to hoping for a husband as this is to be sought from Allah, not from stones attributed to Hud or a grave attributed to Hud. One's needs cannot be demanded from Hud himself (peace be upon him). One cannot say: "O Hud, grant us children or bless them for us." This is to be directed to Allah (may He be Glorified and Exalted) Alone. All that is practiced by the ignorant people in this regard is Munkar that must be condemned. Muslims of sound intellect have to forbid them from this and scholars have to warn them

against this. They should not be misled by the practice of ignorant people or acts introduced by some Sufis or some idolaters in this regard; all this is wrong.

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'Ibadah (worship) is an exclusive Right of Allah (may He be Exalted): **(You (Alone) we worship, and You (Alone) we ask for help (for each and everything).)** It is Allah (may He be Glorified and Exalted) Who confers blessings that cannot be sought from neither stones, nor graves, nor trees, nor from Allah's Prophet, Hud, nor from anyone else. When the Sahabah (Companions of the Prophet) saw a tree (called Dhat Anwat) that was loved by the Kafirs (disbelievers) who would hang their weapons on it hoping for its blessing, they asked the Prophet (peace be upon him), saying: **(“O Messenger of Allah! Make for us a Dhat Anwat as they have a Dhat Anwat.”** He (peace be upon him) said, **“Allahu Akbar (Allah is the Greatest)! Verily these are the ways of earlier nations. By the One in Whose Hand is my soul, you have said exactly as the Children of Israel had said to Musa (Moses): Make for us an ilah (a god) as they have alihah (gods).”**) The Prophet (peace be upon him) likened their saying: **“Make for us a Dhat Anwat...”** to the saying of the Children of Israel: **“Make for us an ilah (a god)...”** It is well-known that associating another god with Allah is major Kufr (disbelief). Accordingly, it is not permissible to associate any other god with Allah, neither from idols, nor from trees, nor from angels, nor from the Messengers, nor from any human beings or Jinn. Rather, 'Ibadah is due only to Allah (may He be Glorified and Exalted). The Right of Allah over His Slaves is that they should worship Him and not associate anything with Him. It is Allah (may He be Glorified) Who says: **(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him))** And: **(And your Lord has decreed that you worship none but Him.)** And:

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(So, call you (O Muhammad peace be upon him and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).) And: **(So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.)** The Prophet (peace be upon him) after asking Mu'adh about the Right of Allah over His Slaves to which Mu'adh answered, "Allah and His Messenger know best", taught him saying, **(The Right of Allah over His Slaves is that they should worship Him and not associate anything with Him.)** Thus, the Right of Allah over His Slaves is that they should worship Him Alone in their making Du'a' (supplication), asking help, Salah (Prayer), Sawm (Fasting), sacrificing animals, vowing and seeking blessings. All this must be dedicated to Allah Alone (may He be Glorified and Exalted): **(And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.)** The Prophet (peace be upon him) said: **(If you ask, ask Allah; and if you seek help, seek help from Allah.)** The same ruling applies to what is practiced by some ignorant people by the grave of the Prophet (peace be upon him) regarding supplicating to him or seeking his help or support. All these are forbidden acts that are tantamount to Shirk. The same applies to what is practiced by some people by the grave of Al-Badawy, Al-Husayn ibn 'Ali (may Allah be pleased with him), or by the grave of Ibn 'Araby in Syria or by the grave of Shaykh 'Abdul-Qadir Al-Jilany in Iraq. With regard to the practices of ignorant people who call upon deceased people and seek their help, all this is tantamount to Kufr and Shirk.

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It is obligatory: to dedicate all 'Ibadah (worship) to Allah Alone, to call upon none but Him (may He be Glorified and Exalted), and not to seek victory, support or remedy neither from the deceased, nor from trees or stones. All this is to be sought from Allah Alone (may He be Glorified and Exalted). Human beings are to be asked for what is within their ability to do, provided that they are alive and present, not dead or absent; the dead should not be sought out for anything. Rather, one can seek the help of those who are alive and present, if this is within their capacity. One can say: O brother, help me to do such and such a thing, if this is within their capacity; loan us such and such a thing; or help me repair my house or my car. There is nothing wrong to say this verbally, by sending a letter, or by phoning.

However, the deceased, the trees, stones, idols, or stars, are not to be asked for anything because this is tantamount to major Shirk, may Allah protect us! In fact, this is tantamount to worshipping them besides or instead of Allah (may He be Glorified and Exalted). Thus, Muslims should beware of what Allah forbade them from. They should have sound knowledge of their religion and address their questions to qualified scholars who are well-known for adhering to the Sunnah and have correct 'Aqidah (creed). People should ask them about the Religion of Allah and about what is ambiguous for them. They should not blindly follow the customs and practices that are only done by ignorant people. Allah (may He be Glorified) says: **(He has no partner. And of this I have been commanded, and I am the first of the Muslims.)** And: **(Verily, We have granted you (O Muhammad peace be upon him) Al-Kauthar (a river in Paradise).) (Therefore turn in prayer to your Lord and sacrifice (to Him only).)** Thus, Salah (Prayer) and sacrifice are to be made to Allah Alone. The same applies to Du'a'.

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Allah (May He be Glorified) says: **(And the mosques are for Allâh (Alone); so invoke not anyone along with Allâh.)** Thus, it is Allah (may He be Glorified and Exalted) Alone Who is to be supplicated and hoped in. It is He Who is to be drawn nearer to by vows, sacrifices, Salah, and Sawm. May Allah help Muslims be enlightened in their religion! May He set right the affairs of Muslim scholars and guide them to enlighten their brothers and teach them what confuses them.

Source: Fatwas of Nur `Ala Al-Darb