

## Messenger of Allāh ﷺ?

**A** It is not appropriate to distinguish 'Ali with this saying. Rather, what is legislated is that it be said in his case and the case of other Companions: *Radhi Allāhu Anhu* (may Allāh be pleased with him), *Radhi Allāhu 'Anhum* (may Allāh be pleased with them) or: *Rahimahullāh* (may Allāh have mercy on him). This is because there is no evidence for distinguishing him by it. Likewise is the expression used by some: *Karram Allāhu Wajhahu* (may Allāh bless his countenance), there is no evidence for using it, nor is there any reason to distinguish him by it. It is best to treat him the same as the rest of the Well-Guided Caliphs and not to apply any special words to him which are not applied to the others, when there is no evidence to support it.

Ibn Baz

## The Ruling on One Who sacrifices to Jinn

**Q** What is the ruling on one who grew up in his country without knowing anything except prayer and the five pillars of Islam and who implements them, but who sacrifices to the Jinn and calls upon them in times of need, without knowing that the Islamic law forbids it. Is he excused because of his ignorance or not? And may it be said to him: "You are a *Mushrik*"<sup>[1]</sup> before the matter is made clear to him?

**A** It is an obligation upon those who are familiar with the knowledge of *Tawhid* to make clear to him that sacrificing to other than Allāh, such as the Jinn, is major *Shirk* and takes him out of the fold of Islam. Likewise, supplicating to them to fulfill his needs is an act of major *Shirk* which also takes him out of the fold of Islam. This is because both of these are acts

[1] One who commits *Shirk* or acts of polytheism.

of worship which should be performed purely for Allāh Alone, and directing them to other than Allāh is an act of major *Shirk*. Allāh, the Most High says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لِي ﴿١٦٣﴾ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٤﴾﴾ قُلْ أَغَيْرَ اللَّهِ أُبَدِّعُ أَيْ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ﴿١٦٥﴾﴾

﴿Say (O Muhammad): "Verily, my prayer, my sacrifice, my living and my dying are for Allāh, the Lord of the 'Alamin (mankind, jinns and all that exists). He has no partner, and of this I have been commanded, and I am the first of the Muslims." Say: "Shall I seek a Lord other than Allāh, while He is the Lord of all things?"﴾<sup>[1]</sup>

And He says:

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٦٦﴾﴾ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ﴿١٦٧﴾﴾

﴿And invoke not besides Allāh any that will neither profit you nor hurt you, for if you did so, you would surely be one of the Zalimun (polytheists and wrongdoers). And if Allāh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor.﴾<sup>[2]</sup>

And He says:

﴿فَصَلِّ لِرَبِّكَ وَأَحْسِرْ ﴿٢﴾﴾

﴿Therefore, turn in prayer to your Lord and sacrifice (to Him only).﴾<sup>[3]</sup>

[1] Al-An'am 6:162-164.

[2] Yunus 10:106-107.

[3] Al-Kawthar 108:2.

And the Prophet ﷺ said:

«لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ»

«Allāh's curse is upon the one who sacrifices to other than Allāh.»<sup>[1]</sup>

If he should insist upon sacrificing to the Jinn and supplicating them in times of need, he will be a *Mushrik*, guilty of major *Shirk* and there will be no excuse for him because the proof from the Book (of Allāh) and the Sunnah has been established against him. It will be said to him: "You are a disbeliever, *Mushrik*, guilty of major *Shirk*."

The Permanent Committee

### Does Life return to the Dead in the Grave?

All praise be to Allāh and may peace and blessings of Allāh be upon the Messenger and upon his family and Companions. As for what follows:

The Permanent Committee for Scholarly Research and Legal Rulings read the following question addressed to the General Director, the text of which is as follows:

Q "I have heard the scholars of Islam saying that the dead person becomes alive in the grave and answers the questions of the angels and that he is punished if it is clear from his answers that he is a disbeliever and did not practice Islam during the life of this world. As a novice in the study of the fundamentals of Islam, I have not found any clear evidence in the Noble Qur'an which proves the examination and the punishment in the grave. Allāh, the Most High says:

﴿يَتَابَعُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٧٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْتَبَةً ﴿٧٨﴾ وَدَخَلِي فِي عِلِّيِّ

[1] Muslim no. 1978.